THE SOCIAL HISTORY OF EDUCATION

GENERAL EDITOR: VICTOR E. NEUBURG

THE SOCIAL, EDUCATIONAL, AND RELIGIOUS STATE OF THE MANUFACTURING DISTRICTS

EDWARD BAINES

The Social, Educational, and Religious State of the Manufacturing Districts

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Edward Baines' book is of absorbing interest; not only does he regard the education of the Victorian working class as a matter of crucial importance, but he provides valuable facts and figures regarding its spread in Yorkshire, Lancashire and Cheshire. This book is one of the primary sources for a study of popular education and society in the nineteenth century. First published in 1843, it has long been out of print and copies have been hard to come by. At a time when increasing interest is being taken in the social sciences, a reprint of this book is doubly welcome: On the one hand it throws a good deal of light upon the historical development of problems in education to which solutions are still sought; on the other, it is an important contribution to our knowledge of nineteenth century social thinking.

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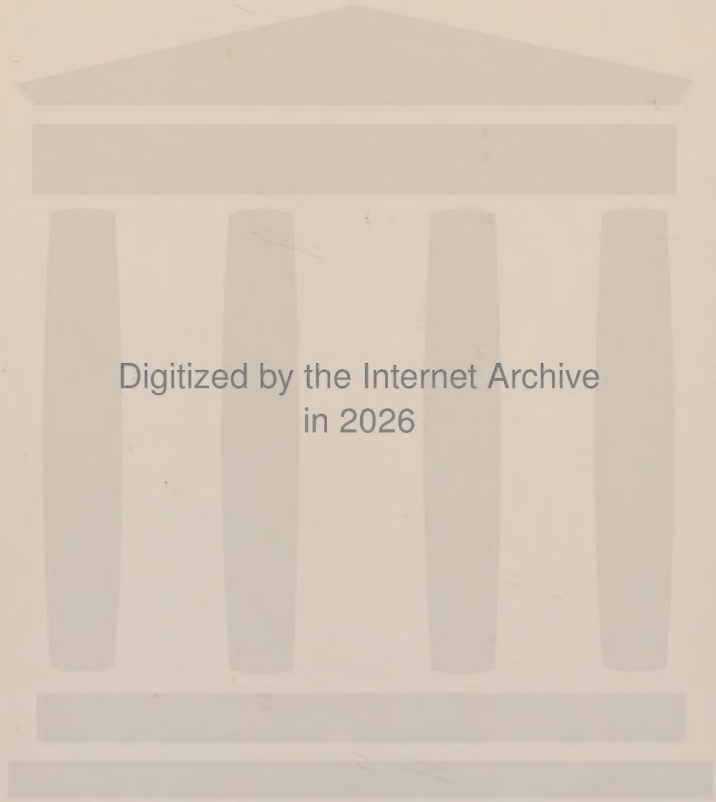
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First Series — No. 1

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WITH

STATISTICAL RETURNS

OF THE

MEANS OF EDUCATION AND RELIGIOUS INSTRUCTION

IN THE MANUFACTURING DISTRICTS
OF YORKSHIRE, LANCASHIRE, AND CHESHIRE;

IN

TWO LETTERS

TO

THE RIGHT HON. SIR ROBT. PEEL, BART.

WITH AN APPENDIX CONTAINING

A LETTER TO THE RIGHT HON. LORD WHARNCLIFFE,
ON
SIR JAS. GRAHAM'S FACTORY EDUCATION BILL;
ALSO
THE OBJECTIONS TO THE AMENDED BILL.

By EDWARD BAINES, Jun.
Author of the "History of the Cotton Manufacture."

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DEDICATION.

TO THE MINISTERS OF RELIGION,

SUPERINTENDENTS AND TEACHERS OF SUNDAY SCHOOLS,

AND FRIENDS OF RELIGIOUS LIBERTY,

IN THE

MANUFACTURING DISTRICTS.

REVEREND SIRS AND GENTLEMEN,

I most respectfully inscribe to you the following pages, as an expression of gratitude for the kind and assiduous exertions made by many of you, in obtaining the Returns which constitute their chief value; and also as an humble testimony of respect to classes of men, who, not merely on this occasion, but by the whole course of their lives, have proved themselves the zealous friends of Religion, Education, and Liberty.

It had become imperatively necessary to vindicate the Manufacturing Districts from the aspersions cast upon them,—aspersions which had created a strong and almost universal prejudice, and even alarm, both in and out of Parliament, and had been made the justification of a Government Bill most seriously interfering with Religious Liberty. To those aspersions the facts contained in the following Letters and Returns are believed to furnish a triumphant answer.

But though this was the immediate object in procuring them, it will not be their chief value. The demonstration here afforded of the power of *voluntary Christian zeal*, to provide the means of Education and Religious Instruction, even for a rapidly increasing population, will give new confidence to those who have most implicitly relied upon Christian principle, and may lead statesmen to doubt the necessity, advantage, and even propriety, of that interference to which rulers and legislators have always been so prone.

The friends of Religious Liberty will no doubt be stigmatized as enemies of Education, for having defeated the Educational Clauses of Sir James Graham's Factory Bill. The injustice of the reproach, however, is proved, first, by the extremely unjust and dangerous provisions of the Bill itself,—(of which, both in its original and amended form, an analysis will be found in the Appendix); second, by the unparalleled unanimity with which all religious denominations combined to repel the attempted usurpations of the Established Church,—a unanimity which could not have existed if there had not been too good ground for alarm; and third, by the evidence afforded in these pages of what has actually been done for Education by those who are strangely accused of undervaluing it. The historian who shall record that thirteen thousand Petitions were presented against the original Bill and nearly twelve thousand against the amended Bill, will not hesitate to conclude that the measure must have been highly objectionable.

I scarcely need remark, that those who vindicate the Manufacturing Districts from odious calumny, are very far from implying that there is not among their inhabitants much ignorance, irreligion, and vice, needing the continual exertions of the Christian and the patriot for their removal. I trust that all who object to compulsory and exclusive education, will feel themselves bound the more zealously to promote, by voluntary effort, every practicable extension and improvement of our educational establishments. May all efforts for this end, whether by Churchmen or Dissenters, be made, not in the low, narrow, and bitter spirit of sectarianism, but in the spirit of genuine benevolence, and from a sincere desire to promote the glory of God and the best interests of men!

I have the honour to be,
Reverend Sirs and Gentlemen,
Your faithful, humble Servant,
EDWARD BAINES, Jun.

Leeds Mercury Office,
July 6th, 1843.

LETTER I.

To the RIGHT HON. SIR ROBERT PEEL, Bart.

Sir,—The Manufacturing Districts have been the subject of special attention during the present Session of Parliament, and an impression has been produced that their moral state is alarming, and that they are deplorably destitute of the means of Education and Religious Instruction. The speech of Lord Ashley, on the 28th of February, and the Report of the Children's Employment Commission, have been the principal means of creating this impression; and the Bill introduced by Sir James Graham, on the subject of Factory Employment and Education, is professedly based on the facts stated and the views entertained by these parties.

It is important that all legislation should be founded on well ascertained facts; and especially is this necessary when the law proposed is one which proceeds on new principles, imposes new burdens, and is regarded by a very large portion of the people with disapprobation and alarm.

I am deeply convinced, from an intimate acquaintance with the Manufacturing Districts, and still more from a very extensive inquiry which has just been conducted, that the impression produced by Lord Ashley's Speech and the Report of the Children's Employment Commission is excessively erroneous and unjust. I undertake to prove this. And I respectfully claim your attention, as the First Minister of the Crown, responsible, both morally and constitutionally, for the legislative measures of the Government, to the facts which I shall now lay before you.

Of the moral condition of the Manufacturing Districts a dreadful picture was drawn by Lord Ashley, in his speech on moving "That an humble Address be presented to her Majesty, praying "that her Majesty will be graciously pleased to take into her in- "stant and serious consideration, the best means of diffusing the "benefits and blessings of a moral and religious education amongst "the working classes of her people." As it was at the close of

this speech that Sir James Graham first sketched the outline of his Factory Bill, and as this was no doubt arranged between the Noble Lord and the Home Secretary, we must look upon Lord Ashley's speech as containing the grounds of that measure.

Of Lord Ashley I would speak with all respect. I believe him to be a man of true benevolence and of religious principle. But I also believe that he has on this occasion done the utmost possible injustice to the Manufacturing Districts,—not from any design to act unjustly, but from the mode in which he has collected and presented his evidence. He has drawn his materials chiefly from the Reports of the Children's Employment Commissioners, whose business it was to search out whatever was *defective* or *wrong* in the physical, social, or moral state of the children in the mining and trading districts, and who, in the discharge of their duty, mainly (I do not say exclusively) inquired into and recorded all that was *evil* and that needed *correction*. To this there can be no reasonable objection, provided the inquiry be judiciously conducted. Only it is obvious, first, that the Commissioners have a strong temptation to *make out a case*,—to bring home *a full budget*; and next, that the result of their labours ought to be looked upon as the *accumulation* of all that is *unfavourable* in the districts visited, whilst very slight notice is taken of what is satisfactory and needs no correction.

But not only is the Report of the Children's Employment Commissioners to be regarded as *one-sided*, and presenting all the *shadows* in the picture without the lights. Lord Ashley goes to that Report in the same spirit with which the Commissioners went into the country, or rather with a still more fixed purpose to discover *all that is bad*. He selects the strongest evidences he can find, in their three folio volumes, of ignorance and depravity, especially the records of crime; he brings all these together within the compass of a speech; and thus you have not only the *selected*, but also the *concentrated*, evil of populous districts laid before Parliament and the country,—without one caution thrown in, to prevent this double-distilled essence of evil reports from being taken as *a fair sample* of the condition of the whole manufacturing population!

Nor is this all. Lord Ashley makes all his facts and extracts bear upon the *Manufacturing* and *Mining* districts *exclusively*. He says not one word about the state of the Rural districts,—not one word about London, or Oxford, or any town or village of Dorsetshire. He points out the *Manufacturing* districts alone as hotbeds of vice, impiety, and misery; he affectingly calls for sympathy

with *their* perilous condition; and he represents it as a case of such urgent necessity, that if the Government and Parliament do not make haste and interpose, some dreadful convulsion may be expected.

Lord Ashley, in his speech, declares that "the moral condition "of our people is unhealthy, and even *perilous*,"—that "a *tre-* "*mendous waste* still remains uncultivated, 'a *great and terrible* "*wilderness*,' that I shall now endeavour to lay open before you," and that in a few years "we shall have, in addition to our present "arrears, *a fearful multitude of untutored savages!*" He then says—

"Having stated this much in a general way, I will now take a few of those details which form a part of the complement of this *mass of wickedness and mischief*,—we shall thus learn THE PRINCIPAL SEATS *of the danger*, its character and extent *locally*, and in a great degree the mode and nature of the remedy."

And then his Lordship proceeds to point out the *Manufacturing Districts*, and no others, as these "*principal seats of the danger*," —the "*great and terrible wilderness*," peopled by "*untutored savages!*" He gives details of vice—very dreadful, but such as, it is to be feared, might, if sought for, be found in any part of the world—at Manchester, Birmingham, Leeds, Sheffield, Wolverhampton, Willenhall, Bilston, Sedgley, the Potteries, and Nottingham; and then, referring to "these districts," he quotes the opinion of "a gentleman, whose opportunities of observation are "unequalled, and who speaks of 'the present existence of a highly "'demoralized middle-aged and rising generation, *worse and more* "'*debased than, I believe, any previous generation for the last* "'*three hundred years!*'" I know not who this gentleman may be, but I should not have thought many men so ignorant were to be found in England. Lord Ashley declares that "this condition of "things prevails, more or less, throughout the whole of England, "but *particularly in the Manufacturing and Trading districts.* "The evil is *not partial*, it is almost *universally diffused* over the "surface of the country:" "it every where afflicts the country— "it is *nearly universal throughout the whole of the coal and iron* "*fields of Great Britain and Wales.*" And finally, after alluding to "criminal tables and criminal statistics," Lord Ashley says—

"Crimes, such as they exhibit, are but *the representatives of the mischief spawned by the filth and corruption of the times.* Were the crimes of these offenders the sum total of the crimes of England, although we should lament for the individuals, we might disregard the consequences; but the danger is wider, deeper, fiercer; and no one who has heard these statements and

believes them, can hope that twenty years more will pass without some *mighty convulsion*, and *displacement of the whole system of society*."

The impression produced by this speech was one of consternation and disgust, of lively alarm, of absolute panic. Both sides of the House were horror-struck. Sir James Graham rested upon Lord Ashley's induction of facts, as his justification for a measure specially affecting the *factory* population. Sir Robert Inglis spoke of the "*heathenish*" state of the manufacturing districts. Mr. Roebuck was hardly less strong in his expressions, both at Bath and in the House of Commons. The Repeal Association of Ireland has entered the speech upon its minutes, as a monument of the shame of England, to be referred to whenever it is desirable to stimulate hatred and contempt for "the Saxons!" The Bible Society has referred to the "developments" made by Lord Ashley in its annual report. A Church of England quarterly review, quoting the passage of his Lordship's speech concerning Leeds, calls this town "this modern Sodom,"—adding

"And truly the cities of the plain had even more excuse than this town of Leeds! For how faithfully is the Gospel preached, [Dr. Hook labours among us!] how fervently are the prayers of *the Church* offered up to God—what numerous efforts are made to call sinners to repentance! And yet, after all, the green spots in this *moral desert* are as small and as few as the Oases in the natural desert, and thousands upon thousands yet cry, not with their voices, but by their necessities, 'Come ye, come ye, and instruct us.'"*

After this, Sir, you will scarcely be surprised if a native of Leeds feels it his duty to expose these horrible and unparalleled slanders. I have already done this so far as regards my own town, in a "Second Letter to Lord Wharncliffe," which I am told you have seen. I have proved, from Statistical Returns of undoubted authenticity, that Leeds, so far from being distinguished above other places for vice and pollution, ranks far above the *best* parishes of Westminster—inhabited by Lord Ashley himself, by most of the Members of both Houses of Parliament, by the Bishop of London and most of the Prelates, and by the Royal Family—in point of provision for religious instruction, and in the amount of education given both in Sunday Schools and Day Schools. I have the strongest conviction that we are as far superior to Westminster in morality as we are in the outward means of religion and in education.

* It must be stated, as some apology for the language of the Reviewer, that he has blunderingly confounded all the worst statements which Lord Ashley made as to Sheffield with those which he made as to Leeds, and thus given Leeds the credit of all the vice of *both* towns! But this is no bad illustration of the way in which the most sweeping deductions are made from mistaken and false premises.

Lest, however, I should seem to be afraid of quoting Lord Ashley's exposure of the iniquities of Leeds, I will copy every word that he said referring to this town, disgusting as are the details, and then show in what degree it is to be credited. His Lordship said—

"I will next take the town of Leeds: and there it will be seen that the police details would be very similar in character, though differing in number, to those of Manchester and Birmingham—the report of *the state of Leeds* for 1838 [Observe "the *state of Leeds*"] is to this effect:—'It appears that the early periods of life furnish the greatest portion of criminals. Children of seven, eight, and nine years of age are not unfrequently brought before magistrates: a very large portion under fourteen years. The parents are, it is to be feared, in many instances, the direct causes of their crime.' 'The spirit of *lawless insubordination* (says Mr. Symons, the sub-commissioner,) which prevails at Leeds among the children is very manifest: it is matter of painful apprehension.' James Child, an inspector of police, states that which is well worthy of the attention of the House: he says there is 'a great deal of drunkenness, especially among the young people. I have seen children very little higher than the table at these shops. There are some beer-shops where there are rooms up-stairs, and the boys and girls, old people, and married of both sexes, go up, two by two, as they can agree, to have connexion. I am sure that sexual connexion begins between boys and girls at fourteen and fifteen years old.' John Stubbs, of the police force, confirms the above testimony. 'We have,' he says, 'a deal of girls on the town under fifteen, and boys who live by thieving. There are *half-a-dozen* beer-shops where none but young ones go at all. They support these houses.'"

Now it will be an instructive lesson as to the credit to be attached to these statements, if I follow them with a letter just received from the gentleman who was Mayor of Leeds at the time when what Lord Ashley calls "the report of the state of Leeds" was published, and who himself wrote the few sentences quoted from that "report." That gentleman was a magistrate of the highest character, of great professional and literary ability, and zealous above almost all who have filled the office in discovering and reforming vice. He says, writing on the 13th June, 1843—

"In the appalling statement made by Lord Ashley of the degraded moral condition of Leeds, he quoted a passage from the Statistical Report of the Town Council, to show how many juvenile offenders were brought before the magistrates for the borough, and by *implication* how immoral must be *the general character of society* in Leeds and similar large towns. This passage is an extract from a *Note* which I myself appended to *one of the tables on* "CRIME." I am well acquainted with the moral condition of the people, and you have my authority for stating that *the inferences attempted to be drawn from that paragraph are entirely unwarrantable.* That in a considerable community like Leeds there should be a large number of young delinquents, must be at once admitted. Most of them are the children of idle and profligate parents, who are *attracted to* a large town by the various resources which it offers to enable them to escape regular labour. THEY DO

NOT BELONG TO THE WORKING POPULATION OF THE DISTRICT. They pursue chiefly a life of *vagrancy*, or adopt such eccentric modes of obtaining a livelihood as serve only as a covering for various acts of mendicancy or petty theft. *Their children form no proportion of the juvenile population of the Borough*, nor of the aggregate amount of *children employed in factories*. To refer to these unfortunates as a *type* of the whole community of young persons, is as *absurd* as it would be to select as specimens of the physical vigour of the rising generation of operatives, the feeble and stunted children of a parish workhouse, who for the most part are the offspring of vice, and the heirs of disease.

"Lord Ashley also quotes the evidence of an active police-officer, Mr. Child, in support of his dark picture of the moral condition of our town. No one can be better informed as to the *worst* features of our social state than that useful functionary: but to select his testimony in illustration of the general inquiry as to our moral condition, is obviously *unreasonable* and *unfair*. The particular facts stated by him are no doubt painfully true, but they furnish *no information* as to the moral circumstances of the entire community, much less of that particular class of it, the young people employed in factories.

"Why did not these *impartial* Commissioners inquire from other parties, besides police officers, as to the tendency of factory labour upon our youthful population? Why did they not advance from the *constable* to the *magistrate*, or to the magistrates' clerk? If, indeed, the latter had been examined in relation to this important investigation, a very different result would have transpired. You have my authority for stating that *the young people employed in factories are seldom brought before our local police tribunals;* and the criminal youths so prominently referred to by Lord Ashley, as an important part of our local population, are *not* those who have been educated in our *Sunday Schools* or are trained to labour in our *factories*, but the miserable and neglected children of the most reckless members of society, who have had the most imperfect education, and who have been at an early period initiated in the habits of indolence, profligacy, and vice."

After this, Sir, I am sure you will see the necessity of receiving the statements and inferences of Lord Ashley and the Commissioners with extreme caution. Is it not absolutely monstrous that the Noble Lord should pick out a *Note* appended to the tables on "*Crime*" in this borough, and hold it forth to the world as "a report of *the* STATE OF LEEDS?"—that he should select a description of the very worst resorts of thieves and vagrants, "not belonging to the working population of the district," and give them as *samples* of the *morality of Leeds?* As to "the spirit of *lawless* insubordination" which excited the "painful apprehension" of Mr. Symons, you will be relieved to hear that for more than forty years (and I know not how much longer) there has not been a riot of any kind in Leeds, except one, so called, after the great Yorkshire election contest in 1807, when a hot-headed magistrate, irritated by defeat, called forth the troops without the slightest

necessity, and excepting also an insignificant brush at the turn-out of last autumn!

But, Sir, I have not been satisfied to defend my own town merely. Perceiving that the whole Manufacturing Districts were assailed,—that the monstrous aspersions upon them had gone abroad in the world, to their disgrace, and even to the disgrace of England itself,—that these aspersions, if unrefuted and believed, would naturally produce legislative measures, not merely inappropriate, and founded in gross error as to fact, but also dangerous to liberty,—that a spirit of High Church bigotry was greedily swallowing and eagerly propagating whatever reflected on the districts where other denominations of Christians considerably exceed the Established Church in numbers,—that great principles of truth, liberty, and religion were involved,—that practical consequences of a serious nature must follow,—that one of the first-fruits of these false views, operating with this spirit of bigotry, was already seen in the Bill of Sir James Graham, which is the greatest outrage on Civil and Religious Liberty attempted in modern times,—and that, notwithstanding an opposition to that Bill unprecedented in earnestness and unanimity from all sects and parties except the High Church, the measure was still persisted in, as though under some despotic influence which overbore all considerations of prudence and policy;—seeing all this, I thought it my duty to attempt a vindication of the Manufacturing Districts on a larger scale, and with new evidence.

In pursuance of this design I published an appeal "to the Ministers of Religion, Superintendents of Sunday Schools, and Manufacturers, of Yorkshire and Lancashire," requesting that they would in their several townships and parishes collect the Statistics of Religion and Education, so as to furnish evidence to the world of the real condition of the Manufacturing Districts in these respects. Twenty-four Ministers and gentlemen, of various denominations and of all parties, in this town, joined in recommending the proposal; and a Committee was formed to obtain the desired information in Leeds, and to assist in obtaining it from other parts of this and the neighbouring counties. In my appeal, the greatest stress was laid on "*perfect accuracy*:" the object was stated to be "not to make out a case, but to ascertain the *exact truth*:" it was stated that we "did not wish to draw a flattering portrait, "which might impose either upon ourselves or upon others,—for "this would abate the zeal we ought to feel in behalf of the more "complete education and religious instruction of the people." In accordance with the proposal, Committees were formed in nearly all the manufacturing towns of Yorkshire, Lancashire, and Cheshire,

consisting of Ministers of religion, Superintendents of Sunday Schools, and other gentlemen: Schedules were furnished, on a simple but comprehensive plan: when the information had been collected, the Schedules were returned, in every case subscribed with the names of the individuals who obtained it, and also attested by the signatures of Magistrates, Ministers of religion, and other persons of respectability: and the results have been drawn out by an able accountant and statistician, long accustomed to such inquiries. The Schedules are before me, containing (separately) the name of *every* place of worship, *every* Sunday School, and nearly *every* public Day School, as well as most of the private ones, in each township, with the numbers of sittings, teachers, scholars, &c., attached to each; and of these Returns an abstract is given in the Tables appended to this letter.*

Before stating the results, let me offer one or two remarks. I expected to obtain the particulars relating to Churches and Chapels with great accuracy,—those relating to Sunday Schools with a near approach to accuracy,—but those relating to Day Schools with considerable defects and omissions. The result has verified my expectation. In the first and second branches of the inquiry it was scarcely possible for persons of good local information, making careful inquiry, to fall much short of the fact: but in the third branch, (Day Schools,) there was no possible mode of learning the particulars without a laborious canvass from street to street, and even from house to house. In many cases this has been done: in some it has not been done: several of the schedules distinctly state that there are defects under the head of Day Schools: and the accountant who has revised and digested them gives it as his opinion that the number of children returned as taught in Day Schools is at least five per cent. below the actual number.

I pledge my character, and all the Ministers and gentlemen who have assisted me will pledge theirs, for the integrity and fairness with which the Returns have been obtained. There are no doubt defects; but you will perceive, Sir, that these defects must be on the side of *inadequacy, falling short* of the actual numbers,—which tells *against my own cause*, not in favour of it. Any one who should convict these Returns of great imperfection would confer an obligation on me, because he would thereby help my argument. But I cannot hope for any such thing, except as to Day Schools. The original Returns are open to inspection.

I have obtained returns from parishes and townships in the

* The Returns have since their first publication been submitted to the parties from whom they were received, and by them revised and corrected. It is the *revised* Returns from which the following statements and calculations are drawn.

Manufacturing Districts of Yorkshire, Lancashire, and Cheshire, with a single parish in Derbyshire, containing altogether a population of 2,208,771, namely—

Places in Yorkshire, with a population of ...		844,563
Do.	Lancashire do.	1,224,708
Do.	Cheshire and Derbyshire do.	139,500
	Total population	2,208,771

I. CHURCH AND CHAPEL ACCOMMODATION.

In order to form a sound and intelligent judgment concerning the provision of church and chapel accommodation, it is necessary to look at it in these several points of view, namely—

1st. As compared with the real requirements of the population.

2d. As compared with other places.

3d. As compared with some former period, so as to judge of the improvement or deterioration.

4th. In regard to the manner in which the accommodation has been provided.

What amount of accommodation in churches and chapels is adequate to the wants of the community? It is obvious that the whole population cannot attend. Infants and young children,—their mothers or nurses,—the sick, infirm, and very aged,—those who attend upon the sick,—the very poor who have not decent clothing,—those who are in hospitals, gaols, and asylums, together with their attendants,—many of the police,—and many servants who attend only one service out of two, or two services out of three;—all these must of course be deducted from the total population, altogether independent of the abandoned or openly irreligious, who *would not* attend worship whatever accommodation might be provided. The highest estimate I have seen of the proportion who might attend worship if they were so disposed, is that of Dr. Chalmers, who, in his "*Christian and Civic Economy of Large Towns*," assigns "*five-eighths*" as "the ratio which the "Church-going inhabitants of a town *should* bear to the total "number of them." This is 62½ per cent. But a statement was made before the Religious Instruction Commission in Scotland, which gave only 40 per cent., as "a very liberal allowance, "and more than can be expected to attend public worship at the "same time in any large town." The actual attendance of the select Protestant Church population in the North of Ireland, who have no seat-rents to pay, is stated in the Reports of the Irish Church Commission at only 23 per cent. The Bishop of London,

however, in his appeal on behalf of the Metropolis Churches Fund, thought that "50 per cent. was the minimum accommodation that "ought to be provided." The Editor of the *Congregational Magazine*, the Rev. John Blackburn, who has paid very great attention to this subject, and has bestowed immense pains, with very valuable results, on the religious statistics of London, also gives 50 per cent. as "amply sufficient for the wants of the community." In the heart of London, within the walls, the accommodation exceeds this proportion; and in consequence the Corporation of the city, finding the churches comparatively empty, many of the clergy absentees, and the church-rates excessive, actually proposed to pull down thirteen churches, which proposal was only prevented being carried into effect because the Archbishop of Canterbury and the Bishop of London objected "to the demolishing buildings "which had been dedicated to the service of God."

On a comparison of all these authorities, we should be safe if we conclude that church and chapel room for 50 per cent., or *one-half* of the inhabitants, would be amply sufficient.

But when we look to the entire metropolis, or even when we look to the city of Westminster, we find that no such amount of religious accommodation exists there. The following table, which is the summary of very minute and detailed surveys made in 1837 and 1838, appeared in the *Congregational Magazine* for December, 1838:—

Population.	Parish & District Churches. Sittings.	Proprietary Chapels. Sittings.	Nonconformists. Sittings.	Total Sittings.
City of London ...122,709	47,622	.....	31,814	79,436
Westminster 202,460	27,110	12,558	21,119	60,787
Mary-le-Bone 240,294	26,753	16,952	69,247	112,952
Finsbury 224,839	32,898	6,484	35,945	75,327
Tower Hamlets ...355,836	38,598	4,591	55,050	98,239
Southwark 134,117	14,750	2,925	20,540	38,215
Lambeth 154,613	19,390	9,325	23,943	52,658
Totals...1,434,868	207,121	52,835	257,658	517,614

Proportion of Sittings to the population in the whole Metropolis, 36 *per ct.*
Proportion of Sittings to the population in Westminster, 30 *per cent.*

Although, then, 50 per cent. of the population ought to be provided for in places of worship, yet you could not reasonably complain if the accommodation in the Manufacturing Districts equalled, or even fell short of that existing in the city of Westminster, the favoured abode of the Royal Family, the Bishops, and nearly all the Members of the Houses of Lords and Commons, with the choice of the gentry of the land, and possessing the advantage of

a Dean and Chapter, who have large revenues. Especially ought you not to complain, when you consider the very important fact, that the Manufacturing Districts have a far larger proportion of the *working classes* than Westminster, and therefore a smaller proportion of persons able to contribute towards the erection of places of worship. And still more, when you take into account that the population of the Manufacturing Districts is in a great degree of *modern growth*, and therefore there has not been the same time and opportunity for building churches and chapels as in Westminster. All these things considered, perhaps you could not very severely blame us if our churches and chapels, instead of accommodating 30 per cent. of the population, as in Westminster, would accommodate only 25 per cent. of the population.

We come, then, to see the *actual* provision existing for religious worship at the present time in these Manufacturing Districts.

You will perceive, by the Tables, that in the districts from which returns have been received in *Yorkshire*, there is Church and Chapel room for 420,087 persons, in a population of 844,563,—being 49¾ *per cent. !*

In *Lancashire*, there is Church and Chapel room for 524,032 persons, in a population of 1,224,708,—being 42¾ *per cent.*

In the four returns from parishes in *Cheshire*, and one from that part of *Derbyshire* which borders on Lancashire, there appears to be Church and Chapel room for 50,464 persons, in a population of 139,500,—being 37 *per cent.*

The returns from the counties together stand thus—

	Population.		Church and Chapel room.
Yorkshire	844,563	.....	420,087
Lancashire	1,224,708	.....	524,032
Cheshire and Derbyshire	139,500	.....	50,464
Totals	2,208,771	.....	994,583

Being a proportion of sittings to population of 45 *per cent !*

I am sure you will admit that thus far the Returns of Church and Chapel accommodation do not disgrace us. In Westminster the supply is 30 per cent,—in all London, 36 per cent.,—among the "*Untutored Savages*," 45 per cent!

You perceive that in Yorkshire we have within a fraction of the *full* amount of Church and Chapel room which the Bishop of London and the Editor of the *Congregational Magazine* think needful for a population *all* of whom were disposed to attend; and in Lancashire not much less.

If you take into consideration that there are great numbers of English and Irish Roman Catholics in Lancashire, (estimated at 60,000 in Liverpool alone), that a large proportion of them are of the poorest class, and that their chapels receive congregations four, and even six times on the Lord's Day,—of course requiring a much smaller proportion of sittings for a given number of persons —the Church and Chapel room for the Protestant congregations in Lancashire will appear to be not much below that in Yorkshire; and the average of the whole Manufacturing Districts will approach to 50 per cent.

Thus much for the 1st and 2nd heads of inquiry, namely, the accommodation as compared with the *actual requirements* of the population, and as compared with the like accommodation in *London and Westminster*.

3d. Let us inquire what is the Church and Chapel accommodation in the Manufacturing Districts at present, *as compared with some former period, to enable us to judge of the improvement or deterioration.*

The schedules sent out were constructed to ascertain how many of the existing Churches and Chapels were built before 1800, and how many since that year; which was done with this view, that, as the great increase in the population of these districts has taken place within the present century, it was of the utmost importance to learn whether that increase of population was, or was not, *leaving the means of religious instruction far in arrear.* Lord Ashley evidently thinks the moral and religious condition of the people is getting rapidly worse: he tells us that if we go on as we are going on at present, in the next ten years "we shall have, *in* "*addition to our present arrears*, a fearful multitude of *untutored* "*savages.*" But Lord Ashley founds his views on the Report of the Children's Employment Commissioners; and, turning to the "Conclusions" at the close of that Report, I find the following tremendous bill of indictment drawn against the Manufacturing and Mining Districts:—

"That neither in the new colliery and mining towns which have suddenly collected together large bodies of the people in new localities, *nor in the towns which have suddenly sprung up under the successful pursuit of some new branch of trade and manufacture, is* ANY *provision made for Education* by the establishment of schools with properly qualified teachers, NOR FOR AFFORDING THE MEANS OF MORAL AND RELIGIOUS INSTRUCTION AND TRAINING, *nor for supplying* THE SPIRITUAL WANTS OF THE PEOPLE; *nor in general is there* ANY *provision* WHATEVER *for the extension of educational and religious institutions corresponding with the extension of the population!*"

I will not characterize this passage ; I really dare not ; but I will leave the reader to do it after seeing the facts which I am about to state.

The accompanying Tables show that the manufacturing places in Yorkshire from which Returns have been received have a population of 844,563 persons : between the census of 1801 and that of 1841 the population of the West-Riding of Yorkshire increased 104 per cent., that is, it rather more than doubled. Estimating that the population of these places has increased at that rate, we find that in 1801 it would be 414,000. Now the annexed Returns show, that of the existing places of worship, which are 784 in number, with 420,087 sittings, only 203 churches and chapels, with 139,687 sittings, were built before 1800, and 581 churches and chapels, with 280,400 sittings, have been built since 1800. This shows that *while the population has increased* 104 *per cent., the church and chapel room has increased* 201 *per cent.*

In Lancashire the places from which Returns have come have a population of 1,224,708 : the increase in the population of Lancashire since 1801 having been 148 per cent., we may take the population of these places in 1801 at 493,834. Now the Returns show, that of the existing places of worship, which are 768 in number, with 524,032 sittings, only 179 churches and chapels, with 153,363 sittings, were built before 1800, and 589 churches and chapels, with 370,669 sittings, since 1800. Here, then, it appears that *with an increase of* 148 *per cent. in the population, there has been an increase of* 241⅔ *per cent. in the church and chapel room.*

The following is a summary of all the places from which we have Returns :—

	Population.			Church & Chapel Sittings.		
	In 1801.	In 1841.	Increase per cent.	In 1800.	In 1843.	Increase per cent.
In Yorkshire ...	414,000	844,563	104	139,687	420,087	201
Lancashire ...	493,834	1,224,708	148	153,363	524,032	241⅔
Cheshire and Derbyshire..	67,719	139,500	106	18,738	50,464	169
Totals	975,553	2,208,771	127	311,788	994,583	219

Increase in population 127 per cent.
Increase in Church and Chapel room 219 per cent.*

* In the first edition of this Letter (in the *Leeds Mercury*) I made a considerable abatement from the apparent increase in Churches and Chapels, on the ground that "some of the churches and chapels built since 1800 may have been "built on the foundations of smaller places existing before; and that some of "the chapels (though scarcely any of the churches) existing then may have been

You can now, Sir, form *some* idea of the *correctness* of the "Conclusions" drawn by the Children's Employment Commission.

4thly, I inquire, *in what manner has this Church and Chapel room been provided?*

The *Government* and the *Legislature* have, no doubt, in their wisdom and munificence, done it all! Or, at any rate, *Churchmen*, who possess, Sir Robert Inglis tells us, thirty-nine fortieths of the wealth of the country, have interposed with their bounty on behalf of a necessitous people, whilst the manufacturers were too busy scraping together money and oppressing their workmen to make "any provision whatever for the extension of educational "and religious institutions corresponding with the extension of "the population!"

No, Sir. There has been a mightier and more bountiful hand than that of Government here; there has been a principle stronger than any that Governments conjure with. Even the Established Church has not *all* the merit. Observe the Returns:—

	Episcopal Churches & Chapels.				Chapels of other Denominations.			
	Built before 1800.		Present Number.		Built before 1800.		Present Number.	
	Churs.	Sittings.	Churs.	Sittings.	Chpels	Sittings.	Chpels	Sittings.
Yorkshire	87	72,784	167	136,736	116	66,903	617	283,351
Lancashire.	83	93,918	200	221,248	96	59,445	568	302,784
Cheshire and Derbyshire...	8	10,050	16	19,120	16	8,688	73	31,344
	178	176,752	383	377,104	228	135,036	1,258	617,479

Increase in Church sittings 200,352, or 113 per cent.
Increase in Chapel sittings 482,443, or 357 per cent.

Total increase since 1800 ... 682,795 sittings.

"abandoned and converted to other purposes." Since then, the Accountant has carefully examined these cases, and he finds that no abatement whatever requires to be made on this ground, but that the *increase* should be represented as *larger* instead of *smaller*, than it appears from the preceding table. He says—"In all "instances I have placed churches and chapels which are mentioned in the "Returns as having been '*rebuilt*,' under the head 'Built *before* 1800,'—thus "classing them as *old* churches and chapels. Many of the places of worship "thus rebuilt have been *enlarged*, and the effect of placing such rebuilt places "under the head 'Built before 1800' is to increase unduly the amount of "accommodation then in existence, and correspondingly to diminish the amount "of accommodation added and pecuniary effort made since. It is true there "were places of worship existing in 1800, and not now used as such; but these "will be more than compensated by the additions made to the places rebuilt."

I must also add, that the Returns do not include a single church or chapel *now in course of building*, though perhaps they might have fairly done so, and it would have told considerably in favour of our cause.

Now it is not so much my object to show here that the Dissenters have done more than the Church. My object is to show what *both together* have done, through *voluntary* zeal, for the cause of religion. Of the Episcopal Churches built since 1800, some are built out of the Parliamentary grants of 1817 and 1825. The following shows the number :—

Episcopal Churches built since 1800.

	Parliamentary Churches.		Other Churches.	
	Churches.	Sittings.	Churches.	Sittings.
In Yorkshire.....	29	31,526	51	32,426
In Lancashire	25	34,985	92	92,345
In Cheshire & Derbyshire	3	4,100	5	4,970
Totals	57	70,611	148	129,741

Only 57 churches, then, out of the 205 built since 1800, have been built out of Parliamentary grants, (and even those were aided by subscriptions) : the rest (with some exceptions, perhaps,) have been built by individuals, by local corporations, or by subscription, and we must therefore rank them among the fruits of voluntary zeal. The *voluntary* exertions of the Church and Dissenters, then, have together provided as follows :—

	Places of Worship.	Sittings.
Churches built by private subscription or local funds, since 1800..... ..	148	129,741
Chapels built by Dissenters, since 1800...	1,030	482,443
Totals	1,178	612,184

So that while Parliament provided 70,611 sittings in these districts, the people provided for themselves 612,184 sittings, or nearly *nine times as many !*

Said I not truly, that there had been a mightier and more bountiful hand here than that of Government ? Yes, Sir, even the hand of Christian principle, drawing freely and unbidden from its own resources—*not another's*—and pouring out its thankful tribute at the foot of Him who first bestowed it.

Since the year 1815 the Ecclesiastical Commissioners have built 281 churches, out of the public money, throughout all England and Wales ; but since the year 1800, Voluntary zeal has built 1,178 churches and chapels in these Manufacturing Districts alone ! And yet you doubt the power of the Voluntary principle !

It would be curious to form a computation how much money has been expended on these voluntary churches and chapels. I find that the cost of the Parliamentary churches, as near as I can calculate, has been £10 per sitting. I also find that the cost of the Independent chapels built in Leeds since 1790, has been £4 8s. per sitting; and that the cost of eight Wesleyan chapels built in the Leeds circuit, has been £3 7s. per sitting. Now, if we allow something for the expensiveness of works paid for out of the public purse, and suppose that the sittings provided by voluntary zeal in the Church may have cost £8 per sitting, we have the sum of £1,037,928 voluntarily expended by Churchmen in these districts in the present century: and if we take, as an average sum for the chapels of all Dissenters, £3 10s. per sitting, and multiply by that sum the 482,443 sittings provided by Dissenters, we have £1,688,550 expended by them. The total sum is £2,726,478, voluntarily expended on places of worship alone!* Pretty well for this "great and terrible wilderness!"

I come next to that important instrument of religious instruction,

II. SUNDAY SCHOOLS.

This is comparatively a new mode of imparting instruction to the young: it is one the capabilities of which are as yet by no means fully developed: it has been exceedingly misunderstood and misrepresented by the Commissioners of the Children's Employment Commission: but I venture to say it is of inestimable value.

You will remember, Sir, that Sunday School teaching, as now practised, that is, by gratuitous teachers, chiefly from the younger members of our churches and congregations, may be said to belong *altogether to the present century*. At first the teachers were paid so much per Sunday, or so much per year: this practice is now almost wholly, if not wholly, discontinued, except in the National Schools, where the paid master employed during the week is sometimes the only teacher on the Sunday; and even there the practice of introducing voluntary teachers, instead of the stipendiary master, or to assist him, is becoming very general.

Two questions arise as to Sunday Schools, namely:—

1st. Is their *number* in the Manufacturing Districts at all adequate to the wants of the population?

* This is *exclusive* of the sums expended in *rebuilding* and *enlarging* places of worship which existed before 1800,—such *rebuilt* places having been classed by the accountant under the head "Built *before* 1800."

2d. Are the Sunday Schools *efficient*, as means primarily of religious instruction, and also as teaching the scholars to read with ease, and in many instances adding other branches of instruction on the week evenings?

To judge whether their number be adequate, we must form some estimate of the proportion of children to the whole population who ought to be receiving instruction, either on the week-day or the Sunday. Lord Ashley, when speaking of the number of children in *day schools*, assumes that "*one-fifth* of the population is the "number supposed to be *capable* of some education," and adds that this is "understated, *one-fourth* being the ordinary calculation." But surely this is a gross miscalculation. It is found that the children between five and fifteen years of age constitute *one-fourth* of the *entire population*. It is no doubt desirable, if it were possible, that all children between these ages should be receiving week-day education. But we must make considerable deductions for the sickly, for those detained at home to assist in the care of very young children, for those who are educated at home, and for the children of the extremely poor, of mendicants, &c. These causes would require a considerable abatement from the *one-fourth*. But, independent of all these causes, the assumption of *one-fourth* goes upon the gross fallacy that *all* the children between five and fifteen years of age could be or ought to be receiving instruction *at the same time*, that is, that *every* child in the country was at school for *ten years*, namely, from the age of five to that of fifteen! Why, it is notorious that not even the children of the middle classes usually go to school for ten years; and that the working classes *never* keep their children at a day-school till they are fifteen years old. I do not think it at all reasonable to calculate on the working classes keeping their children at a day-school more than *five* years: and it is certain that the average duration of schooling, even among those of the working class who are in tolerable circumstances, both in manufacturing and rural districts, is shorter than that. But if we assume *five* years as the average period of education in day-schools, then it is evident that only *half* of the children between five and fifteen years of age can be in the day schools at one time; which would make *one-eighth* of the entire population, instead of *one-fourth*. But even this makes no allowance for the classes of children mentioned above, namely, the sickly, those educated at home, the extremely poor, &c. I should, therefore, think that *one-ninth* of the entire population would be as many as we could reasonably hope to see in day-schools in the best times. As to Sunday

Schools, we might expect a larger proportion, because attendance there costs nothing and does not interfere with work, and because many young persons remain there to a more advanced age than fifteen years. Remembering, however, still the sick and the very poor, and also remembering that the children of the upper and middle classes do not generally attend Sunday Schools, I should not have expected those who attend such institutions to amount to more than *one-fifth* or *one-sixth* of the population.

If we look at the numbers receiving Sunday School instruction in London and Westminster, we shall find them miserably short of this. According to this year's Report of the London Sunday School Union, the total number of children on the books of all the Sunday Schools within a circle of five miles from the General Post Office is 90,052. But I understand from one of the Secretaries of the Union, that this does not comprise the children in Roman Catholic or Unitarian Schools, nor in those National Schools where there are no gratuitous teachers. The religious instruction in the latter class of Schools on the Sunday must, I presume, be little more than nominal. Let us, however, take all the Sunday scholars in the metropolis at 100,000; and as the population within a circle of five miles round the Post Office is about 2,000,000, this shows one Sunday scholar for every twenty of the population. In Westminster, according to the semi-official pamphlet published in 1839, "Recent Measures for the Promotion "of Education in England," the number of Sunday scholars in that year was 6,267,—the population at the same time being 215,000; which shows a proportion of one Sunday scholar for every thirty-four of the population.

Such being the case in the metropolis, what is it in these Manufacturing Districts?

The Children's Employment Commissioners tell you—

"That such is the neglect of the children and young persons *employed in trades and manufactures*, that in some districts, out of the whole number of children employed in labour, scarcely more than *one-half* are receiving instruction *either* in *day* or in *Sunday schools*."

Of course this will be understood as applying especially to these Manufacturing Districts. Now what is the fact?

You will see from the Returns, that in Yorkshire there are 159,528 Sunday scholars to a population of 844,563—being in the proportion of one scholar to $5\frac{1}{3}$ of the population!

In Lancashire there are 218,412 Sunday scholars to a population of 1,224,708,—being in the proportion of one scholar to every $5\frac{2}{3}$ of the population!

In Cheshire and Derbyshire there are 30,591 Sunday scholars to a population of 139,500,—being in the proportion of one scholar to every $4\frac{1}{2}$ of the population!

I am sure, Sir, you will be astonished with this result:—

PROPORTION OF SUNDAY SCHOLARS TO POPULATION.

In Westminster	1	scholar to	34	inhabitants.
In all London	1	do. to	20	do.
In Yorkshire	1	do. to	$5\frac{1}{3}$	do.
In Lancashire	1	do. to	$5\frac{2}{3}$	do.
In Cheshire & Derbyshire	1	do. to	$4\frac{1}{2}$	do.

SUNDAY SCHOLARS IN MANUFACTURING DISTRICTS.

In Yorkshire	158,528	
In Lancashire	218,412	
In Cheshire and Derbyshire	30,591	
Total		408,531

Being one scholar to every $5\frac{2}{5}$ inhabitants.

Now, Sir, you may make what deductions you please from this. You may assume, however gratuitously, any conceivable amount of error. I am confident of the substantial truth of the Returns; their very correspondence proves it. I am also confident, from what I have heard from the Secretary of the Sunday School Union, that the average attendance is at least as good, in proportion to the numbers on the books, in these districts as in the metropolis. But still, make any abatement you please within reason; and I nevertheless claim your admiration for the result.

But then we come to the second inquiry touching Sunday Schools—

2d. Are the Sunday Schools *efficient*, as means primarily of religious instruction, and also as teaching the scholars to read with ease, and in many instances adding other branches of instruction on week-evenings?

I do not pretend that they are nearly as efficient as they might be. Great and rapid as has been the improvement in Sunday School instruction, additional improvement is still needed. And yet I contend that these Schools are beneficial, especially in their moral and religious effects, beyond all calculation.

But what say our accusers, the "Children's Employment Commissioners?" They tell you—

"The Teachers (of the Sunday Schools) volunteer their meritorious efforts, which, however, are *altogether unsystematic and feeble.*

"That in all the districts *great numbers* of those children who had been in *regular* attendance on Sunday Schools for a period of *from five to nine years*, were found, on examination, to be *incapable of reading an easy*

book, or spelling the commonest word; and they were not only *altogether ignorant of Christian principles, doctrines, and precepts*, but they *knew nothing whatever of any of the events of Scripture history*, nor *any thing even of the names most commonly occurring in the Scriptures*."

Now, Sir, I determined to adopt a test, so simple as to be of easy and general application, and yet very decisive, to show whether the instruction in Sunday Schools was of the wretched kind here described. I inserted a column in the schedule, for "Scholars *who read in the Bible or Testament*." The answer to this in the Returns is, that

Out of 408,531 Sunday Scholars,
226,266 *read in the Scriptures:*

That is, 55⅔ per cent. of the whole number.

And when you remember how very large a proportion of the entire juvenile population is in the Sunday Schools, and consider how young many of them must be, the fact that 55⅔ per cent. are actually reading the Scriptures will appear very satisfactory.

But the Children's Employment Commissioners say that "the "efforts of the Teachers are altogether *unsystematic* and *feeble*." If there were no other evidence to disprove this assertion than the Petitions presented from the Teachers, and the indignation expressed by them, against Sir James Graham's Bill, that alone would be moral evidence of a very convincing nature. It would be evidence like that which "the wisest heart of Solomon" devised, to distinguish between the mother of the living child and the dead. The outburst of feeling when the teachers thought that their scholars were about to be taken from them, resembled the rage of parental affection. And do you believe that where that affection exists, the efforts will be "feeble?"

I by no means deny that there is much inequality among the teachers; but I speak from considerable personal knowledge of Sunday Schools, with which it has been my privilege and pleasure to be connected for nearly five and twenty years, as teacher, secretary, and superintendent, when I say that there is among the teachers much intelligence, much steady perseverance, much earnest, humble piety,—that the efforts of many are at once systematic and vigorous,—that many study their bible, and prepare themselves to impart and enforce its truths to the scholars,—and that many of them take a personal interest in the scholars, and visit them at their own homes.

Who can calculate the social, moral, and religious benefits of establishing a kind of spiritual superintendence on the part of sixty-six thousand teachers, generally taken from the middle

class, over four hundred thousand scholars, generally from the working class? What advantage to the teachers themselves, by exercising their virtues!—what advantage to the scholars, in regard to their manners, their feelings, their tastes, their religious knowledge, their regular observance of the Lord's day, their habit of attending public worship, the enlightening of their consciences, their associations and conduct throughout their future life! Sunday Schools establish a bond of the greatest importance between the two classes of society.

Lord Ashley and Sir James Graham dwell very properly on the necessity of *moral and religious* training. Now this is precisely the kind of training for which Sunday Schools are adapted. And they are immeasurably better adapted for it than any day schools, with paid masters, could be, though they should teach catechism and collects all the day long. The Sunday School teacher aims not only to instruct, but to *impress*,—not only to enlighten, but to *win*. When, therefore, Sir James Graham aimed a deadly blow at the existing Sunday Schools, as he did in his original Bill, he was doing his utmost to defeat his own professed object.

Admitting, as I have done, that the immense capabilities of the Sunday School system are yet far from being fully developed, I bear my testimony to the very rapid improvement that has taken place of late years in the methods of instruction, and in the spirit and aims of the teachers. I recently asked the teachers of a Sunday School at Bradford containing more than a thousand scholars, whether they thought a very great improvement had been going on in these respects during the last ten years. They replied unanimously in the affirmative. I asked the same question at a meeting of the Leeds Sunday School Union, and every hand but one was held up to affirm the proposition.

I may add that many of the Sunday Schools have lending libraries of religious books; some have Sick Societies; many teach writing and arithmetic on the week evenings; and many have select bible classes, by means of which young persons are kept in the schools much longer than formerly.

On the whole, then, Sir, I hope you will admit that the Sunday Schools in the Manufacturing Districts are not inadequate in their number, and not inefficient as means of religious instruction.

It only remains to speak of the

III. DAY SCHOOLS.

It is in this respect that the Manufacturing Districts are believed to be most defective; and here I myself fully expected to find them seriously wanting. I have stated that the Returns are in

this particular, by the express statement of the local Committees, deficient. I have estimated—on what grounds you and the public will judge—*one-ninth* of the population as the number that we could reasonably hope to see in Day Schools. The Returns show that in Yorkshire, Lancashire, and Cheshire the number of Day Scholars is 210,592, for a population of 2,208,771,—being *one* for every *ten and a half* of the population. But you will see from the Note of the Accountant who has compiled the Returns, that he judges the Returns of the Day Scholars to be at least *five per cent. below* the *actual* number. If so, the actual number of Day Scholars will be as *one in ten* of the whole population. To me I confess this has been a great and agreeable surprise.

When you find one in every 10 of the population in Day Schools, and one in every 5⅞ in Sunday Schools, and Churches and Chapels that would hold nearly one-half of the entire population, I ask if this is a state of things to create a panic in Parliament; or to justify either the conclusions of the Children's Employment Commissioners, or the language of Lord Ashley, in speaking of these districts especially as a "great and terrible *wilderness*," peopled by "*untutored savages?*"

I admit, with all readiness, that many of the Dame Schools and the Factory Schools are of a very inferior class, and give an education of little value. But I beg to point you to the important fact, that of the 210,592 children taught in Day Schools, only 37,270 are in Dame and Infant Schools together, (the Infant Schools being generally well conducted), and only the trifling number of 6,434 in Factory Schools; 80,186 are in Private Schools (not being Dame or Infant Schools); and 86,702 are in Public Schools, such as National, Lancasterian, Free Grammar Schools, &c. Most of the Factory children who go to school, attend National, British, or other Public Schools. It will not, therefore, be possible to establish the case against us by a general allegation that the instruction given in Day Schools is valueless. The summary of the returns for these Schools is this—

DAY SCHOOLS IN MANUFACTURING DISTRICTS.

In Dame and Infant Schools	37,270	scholars.
In Private Schools	80,186	do.
In Factory Schools	6,434	do.
In Public (National, British, &c.) Schools	86,702	do.
Total.....	210,592	

But this is believed to be at least five per cent. below the actual number; and in judging both of this and of the Sunday School

Return, it ought to be borne in mind that more than four years of severe manufacturing distress have considerably reduced the means of the working classes of paying for week-education, or even clothing their children decently to attend the Sunday School. In better times the attendance at both classes of schools would have been larger.

Such, Sir, are the Returns made to our Committee within the last fortnight, by ministers and gentlemen of character, and of proved zeal in the cause of education, illustrative of the Means of Education and Religious Instruction in the Manufacturing Districts. I conceive that the gentlemen who have so laboriously collected them have rendered a service to the public, by obtaining these important particulars, in a form altogether new, calculated to supply a great defect in our national statistics, to illustrate several points of practical moment and of interest, and to meet and refute the grievous charges made against the Manufacturing Districts. I do not offer them as perfect, but I am sure they are honest; and they are in such minute detail as to convince me that there can be no serious error in them.

They establish the following important Conclusions, namely:

1st. That in these Manufacturing Districts there is *Church and Chapel room for* 45 *per cent. of the entire population;* and, deducting the Catholics, who fill their chapels several times in the day, the Church and Chapel room for Protestants cannot fall greatly short of 50 *per cent.*

2d. That that provision for the religious instruction of the community has been made, and is still supported, almost wholly by the *voluntary zeal and liberality of the inhabitants,*—no less than 682,795 sittings in Churches and Chapels having been provided within the present century, of which only 70,611 are in Parliamentary churches.

3d. That the provision for religious instruction is *far more abundant, in proportion to the population, now than it was at the beginning of the century.* The Church and Chapel accommodation has been increased 219 per cent., whilst the population has only increased 127 per cent.

4th. That *Sunday Schools* have been provided, and are supported and taught, by the voluntary zeal of the inhabitants, in which *one in every* $5\frac{2}{5}$ *of the population* are enrolled on the books,—which must include an immense proportion of all the children of the working classes.

5th. That $55\frac{2}{5}$ *per cent.* of the children in Sunday Schools are *able* to read, and are *actually reading, the Holy Scriptures.*

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6. That *sixty-six thousand teachers* are gratuitously engaged in the benevolent and pious duty of Sunday School instruction.

7th. That *one in every ten of the population* are taught in *Day Schools*, of whom only a small proportion in Dame and Factory Schools.

8th. That the proportions of the Established Church and other religious bodies, so far as the sittings in Churches and Chapels would indicate, are as follows, viz.:—Established Church, 377,104 sittings,—other Religious Denominations, 617,479: but probably the proportion actually attending the Churches would be less than this, in comparison with the other sects.

9th. That the proportions of Sunday Scholars taught are as follow, viz.;—in the Schools of the Established Church, 123,451,—in the Schools of all other Denominations, 285,080.

And now, Sir, permit me to appeal to you, if this is not a most gratifying, if it is not a splendid demonstration of the power of Christian principle,—unconstrained by Acts of Parliament,—self-assessed,—without a murmur, without strife,—pouring forth its hearty free-will offerings, for the glory of God and the well-being and salvation of men? And this is but a small part of what that Christian principle is doing. It is in a great variety of modes exerting itself for the reformation of the vicious, for the instruction of the ignorant, and for the relief of the helpless. By Christian Instruction Societies, by Loan Tract Societies, by District Visiting and Benevolent Societies, by Town Missionaries, it explores the lowest haunts of vice and misery, adapts itself to every form of evil, insinuates its gentle influence where laws cannot gain admission, and melts hearts which terror cannot break.

——— I had proceeded thus far, Sir, and was on the point of closing my letter, when the grateful intelligence reached me that Sir James Graham has announced that Government *will* "*not press the Educational Clauses of the Factory Bill this Session.*"

Delighted as I am with the withdrawal of a measure so obnoxious, I could yet feel comparatively little satisfaction, if I did not know that the public mind, and I hope the minds of men in high stations, will at length be disabused of the prejudices which have been lodged in them against the Manufacturing Districts. But this is by no means the case as yet. Even in announcing the withdrawment of his Bill, Sir James Graham said—

"The statement made by my Noble Friend, the Member for Dorsetshire, as to the *unhappy ignorance* in which *a large portion of the population of the* MANUFACTURING *districts* are involved, remains *unshaken*. The

measure which I introduced was intended to meet that evil, and to overcome it. Private exertions and individual exertions, without the aid of public support, *having hitherto been found insufficient*, on the part of the Government I was anxious to call the legislative and public aid to the assistance of those individual exertions."

It is evident, then, that the false prejudices created by Lord Ashley and the Children's Employment Commissioners have laid fast hold on the minds of her Majesty's Ministers, as they have of so many others. If they should not be removed, they will remain a bitter fountain, from which none but bitter streams can flow. The Educational clauses, though "not pressed *in the present session*," may in some other form, and on some future occasion, re-appear; and other evils of serious magnitude will almost necessarily spring from the same source.

The duty which I have undertaken, then,—that of vindicating the Manufacturing Districts from the aspersions cast upon them—is no work of supererogation. Independent of Sir James Graham's Bill, I could not have rested with a good conscience, if the widespread calumnies upon one of the worthiest, most industrious, and most energetic classes of our fellow-countrymen had not been refuted,—if the might and glory of the Voluntary principle had not been illustrated,—if the self-denying exertions and sacrifices of many thousands of pious men on behalf of the education of the young had not been duly presented before the world, and vindicated from ignorant contempt.

Far, very far, be it from me to say that there is not much ignorance and moral evil amongst us. But it is mainly of a character which no Government and no laws can reach. I would urge every Christian and every patriot to do his utmost for the extirpation of ignorance and vice,—for the spread of virtue, and of that which is the only solid basis of virtue, religion.

In the meantime we will hold fast our Liberties. We will not be dragooned into a State Religion. Our children shall not be taught what our own consciences do not approve. The men who have endeavoured to do their duty to others, will show that they know their duty to themselves; and they will, both for their own sakes and for that of their posterity, retain their devotion alike to Truth and Freedom.

I have the honour to be,
Sir,
Your most obedient humble Servant,
EDWARD BAINES, Jun.

Leeds Mercury Office, June 16, 1843.

THE RETURNS.

The Returns of the Means of Education and Religious Instruction in the Manufacturing Districts were published in the *Leeds Mercury* of the 17th of June, together with the foregoing Letter to Sir Robert Peel. Owing to the strong and general sense entertained of their value, and the wish expressed that they should appear in a form suitable for preservation, it was determined to publish them in the present form. In order to make them as correct as possible, the returns for each place were sent to the parties by whom they had been originally supplied, with a request that they might be carefully revised. At the same time renewed applications were made to a few places from which no returns had come, or of which the returns were too defective to be used.

The Returns were again sent in, after having undergone in many cases a thorough re-examination. The result of the revision has only been to establish their general correctness; and, so far from weakening the case made out by the first Returns, it has actually strengthened the conclusions then drawn.

The original Returns were from places containing a population of 2,019,260; the present Returns embrace a population of 2,208,771. The original Returns showed 904,016 sittings in churches and chapels, bearing a proportion of 44¾ per cent. to the population; the present Returns show 994,583 sittings, bearing a proportion of 45 per cent. to the population. The original Returns showed 363,544 Sunday Scholars; the present show 408,531. The original Returns showed 193,523 Day Scholars; the present show 210,592.

I cannot publish the Returns without expressing the important obligations I am under to Mr. Plint, the accountant, who has with immense labour, and no less skill, drawn out the information contained in the schedules received from the several places, and constructed the following valuable Tables. To his talent, energy, and experience in statistical inquiries, it is in a great measure owing, that I am enabled to publish the Returns in so clear a form and at so early a period.

The following is his Attestation to the correctness of the revised Returns :—

ACCOUNTANT'S ATTESTATION.

The revision of the Returns having afforded another opportunity of judging of their fidelity and correctness, I feel myself fully warranted in confirming the statement which I made on their first publication in the *Mercury* of June 17, namely, that they "have all the marks of truth and accuracy, apart from the warranty of the known integrity of those who have furnished them." The abstracts sent by me to the

several individuals or Committees by whom the original Returns were furnished, have all undergone careful scrutiny; many corrections (chiefly in the way of addition) have been made, and the correspondence arising out of this mode of testing the various particulars of each Return has convinced me that to the zeal and energy necessary for conducting such inquiries, have been added skill, judgment, and discrimination, in sifting and arranging the multifarious details. Above all, there has been shown, on all hands, a desire to come at the truth, and this has been especially manifest in cases where, from the reluctance of certain parties to furnish information, it has been necessary to obtain it indirectly. The revision has also satisfied me that ten per cent. is scarcely too large an addition to be made to the number of scholars in the Day Schools. A great many of these schools will escape even a vigilant inquirer, and without a very expensive and laborious research, it is quite out of the question that all should be discovered,—a circumstance which is distinctly stated by many of the gentlemen who have corrected the Returns. But as the Returns are now somewhat more complete in this respect than when first published, and as it is desirable to be rather too low than too high in our estimate, I recommend that the number of Day Scholars shall be regarded as only five per cent. below the truth. On the whole, I think the Returns entitled to great confidence, and that they are neither one-sided nor over-charged, but afford a correct view of the Means of Secular and Religious Instruction in the towns and parishes from which they have been obtained, and must be considered as a very near approximation to the relative proportions of those means to the population for the whole of the Manufacturing Portions of Yorkshire, Lancashire, and Cheshire.

THOS. PLINT, Accountant.

Leeds, July 5th, 1843.

ORDER OF THE TABLES.

TABLE No. I.—CHURCH & CHAPEL ACCOMMODATION.—(7 Pages.)—CHURCHES and CHAPELS in the several Parishes and Townships in the Manufacturing Districts of Yorkshire, Lancashire, and Cheshire, with the number of Sittings contained in them, and the Population according to the Census of 1841; distinguishing the Places of Worship built before A.D. 1800, and since; also distinguishing Episcopal Churches from those of other Religious Denominations; and distinguishing the Parliamentary from other Churches.

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS.—(7 Pages.)—SUNDAY SCHOOLS and DAY SCHOOLS in the same Parishes and Townships as in Table I., with the Numbers of TEACHERS and SCHOLARS in the Sunday Schools, and of Scholars who READ IN THE SCRIPTURES; distinguishing Church Sunday Schools from those of other Religious Denominations; also distinguishing DAME and INFANT Schools, other PRIVATE Schools, FACTORY Schools, and PUBLIC Schools *(National, British, Grammar, Endowed, &c.)* with the Number of Scholars in each class of Schools.

TABLE No. III.—COUNTY DENOMINATIONAL SUMMARY—YORKSHIRE: Ditto LANCASHIRE: GENERAL DENOMINATIONAL SUMMARY OF YORKSHIRE, LANCASHIRE, CHESHIRE, and DERBYSHIRE.—(3 Pages.)—SUMMARY OF RELIGIOUS DENOMINATIONS in the same Districts and Counties as in Tables No. I. and II., distinguishing the Places of Worship, Number of Sittings, and Numbers of Sunday Schools, Teachers, and Scholars, belonging to EACH RELIGIOUS DENOMINATION; with the Places of Worship built before 1800, and since.

TABLE No. IV.—DENOMINATIONAL SUMMARY OF LARGE TOWNS.—(4 Pages.)—DENOMINATIONAL SUMMARY OF LARGE TOWNS, specifying the number of Sittings in Places of Worship built before 1800, and since, and the Numbers of Sunday Schools, Teachers, and Scholars, belonging to EACH RELIGIOUS DENOMINATION.

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION.

CHURCHES and CHAPELS in the several Parishes and Townships in the Manufacturing Districts of Yorkshire, Lancashire, and Cheshire, with the number of Sittings contained in them, and the Population according to the Census of 1841; distinguishing the Places of Worship built before A.D. 1800, and since; also distinguishing Episcopal Churches from those of other Religious Denominations; and distinguishing the Parliamentary from other Churches.

YORKSHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800.		Built since 1800. Parliamntry		Other.		TOTAL.		CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800.		Built since 1800.		TOTAL.		TOTAL PLACES OF WORSHIP.	
			Churches.	Sittings.	Churches	Sittings.	Churches	Sittings.	Churches	Sittings.	Chapels.	Sittings.	Chapels.	Sittings	Chapels.	Sittings.	Plcs. of Worship.	Sittings.
Addingham ..... (Tp.)	Addingham	1,750	1	390	...	...	...	...	1	390	...	...	3	1,058	3	1,058	4	1,448
Adwalton-c-Drighlington	Birstal	2,031	...	...	1	300	...	...	1	300	...	...	3	578	3	578	4	878
Baildon ..... „	Otley	3,280	1	400	...	...	...	...	1	400	...	...	3	1,090	3	1,090	4	1,490
Barnsley..... „	Silkstone	12,370	1	1,020	1	1,130	...	...	2	2,150	2	1,100	7	3,060	9	4,160	11	6,310
Batley..... „	Batley	7,081	1	600	...	...	...	...	1	600	...	...	9	3,225	9	3,225	10	3,825
Bingley ..... „	Bingley.....	10,159	1	500	...	...	...	...	1	500	1	450	14	3,853	15	4,303	16	4,803
Bradford ..... (Tp.)	Bradford	34,560	1	2,000	...	...	1	1,800	2	3,800	4	4,480	14	10,720	18	15,200	20	19,000
Horton ..... „	Ditto	17,618	...	...	...	...	3	2,000	3	2,000	1	300	6	2,202	7	2,502	10	4,502
Bowling..... „	Ditto	8,918	...	...	...	...	1	600	1	600	...	...	3	1,050	3	1,050	4	1,650
Manningham..... „	Ditto	5,622	...	...	...	...	1	750	1	750	...	...	3	708	3	708	4	1,458
Bierley ..... „	Ditto	9,511	...	...	...	...	3	1,600	3	1,600	...	...	5	2,790	5	2,790	8	4,390
Thornton ..... „	Ditto	6,788	1	600	...	...	...	...	1	600	1	1,150	3	1,291	4	2,441	5	3,041
Clayton ..... „	Ditto	4,347	1	150	...	...	...	...	1	150	1	650	3	1,250	4	1,900	5	2,050
Eccleshill ..... „	Ditto	3,008	...	...	...	...	1	200	1	200	2	550	4	1,650	6	2,200	7	2,400
Wilsden ..... „	Ditto	2,684	...	...	1	1,200	...	...	1	1,200	1	700	2	500	3	1,200	4	2,400
Shipley ..... „	Ditto	2,413	...	...	1	1,488	...	...	1	1,488	2	850	1	270	3	1,120	4	2,608
Allerton ..... „	Ditto	1,914	...	...	...	...	...	...	...	...	...	...	3	1,475	3	1,475	3	1,475
Heaton ..... „	Ditto	1,573	...	...	...	...	...	...	...	...	..	...	2	500	2	500	2	500
Haworth..... „	Ditto	6,303	1	800	...	...	...	...	1	800	2	912	7	2,534	9	3,446	10	4,246
Total Bradford parish..	Ditto	105,259	4	3,550	2	2,688	10	6,950	16	13,188	14	9,592	56	26,940	70	36,532	86	49,720
Burley ..... (Tp.)	Otley	1,776	...	...	...	...	1	500	1	500	...	...	3	1,118	3	1,118	4	1,618
Calverley ..... „	Calverley																	
Pudsey ..... „	Ditto	10,002	1	2,000	...	...	...	...	1	2,000	2	1,400	8	2,786	10	4,186	11	6,186
Calverley-cum-Farsley	Ditto	4,142	1	510	..	...	1	600	2	1,110	1	618	5	1,581	6	2,199	8	3,309
Idle..... „	Ditto	6,212	1	1,000	...	...	...	...	1	1,000	...	...	6	2,520	6	2,520	7	3,520
Bolton..... „	Ditto	683																
Total Calverley parish..	Ditto	21,039	3	3,510			1	600	4	4,110	3	2,018	19	6,887	22	8,905	26	13,015
Churwell ..... (Tp.)	Batley	1,197	...	...	...	...	...	...	...	...	...	...	3	863	3	863	3	863
Clayton West..... „	High Hoyland...	1,445	...	...	...	...	...	...	...	...	1	500	4	543	5	1,043	5	1,043
Cleckheaton ..... „	Birstal	4,298	1	640	1	550	...	...	2	1,190	1	945	3	956	4	1,901	6	3,091
Cumberworth ..... } Ditto Half ... }	Silkstn., Hoylnd. Kirkbtn., Emly.	3,347	1	226	...	...	2	450	3	676	1	518	2	967	3	1,485	6	2,161

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION—(CONTINUED.)

YORKSHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800.		Built since 1800. Parliamntry		Built since 1800. Other.		TOTAL.		CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800.		Built since 1800.		TOTAL.		TOTAL PLACES OF WORSHIP.	
			Churches.	Sittings.	Churches	Sittings.	Churches	Sittings.	Churches	Sittings.	Chapels.	Sittings.	Chapels.	Sittings.	Chapels.	Sittings.	Pics. of Worship.	Sittings.
Dewsbury ..... (Tp.)	Dewsbury.....	10,601	1	1,411	...	...	1	630	2	2,041	...	...	3	3,030	3	3,030	5	5,071
Emley ..... „	Emley	1,575	1	400	...	..	...	...	1	400	...	...	2	270	2	270	3	670
Flockton ..... „	Thornhill	1,095	1	370	...	...	...	...	1	370	...	...	2	930	2	930	3	1,300
Gildersome ..... „	Batley	1,971	1	450	...	...	...	...	1	450	2	570	1	300	3	870	4	1,320
Gomersal, Great & Little, Birstal, Birkenshaw „	Birstal	8,030	1	1,100	1	500	...	.....	2	1,600	2	1,350	6	1,922	8	3,272	10	4,872
Guiseley ..... (Par.)	Guiseley	1,966	1	450	...	...	...	.....	1	450	...	...	1	488	1	488	2	938
Halifax ..... (Tp.)	Halifax.....	19,881	2	3,050	1	1,206	1	120	4	4,376	6	4,736	8	4,943	14	9,679	18	14,055
Barkisland..... „	Ditto	2,390	1	750	...	...	...	...	1	750	...	...	3	580	3	580	4	1,330
Elland-c-Greetland „	Ditto	6,465	1	700	...	...	...	...	1	700	3	1,050	5	1,540	8	2,590	9	3,290
Erringden ..... „	Ditto	2,220	...	...	...	...	...	...	...	...	...	...	1	240	1	240	1	240
Fixby ..... „	Ditto	332																
Heptonstall ..... „	Ditto	4,791	1	1,100	...	...	...	...	1	1,100	3	1,850	3	1,813	6	3,663	7	4,763
Hipperholm-c-Brighous.	Ditto	5,411	2	1,100	1	1,150	...	...	3	2,250	1	400	3	930	4	1,330	7	3,580
Midgley ..... „	Ditto	2,665	1	800	...	...	...	...	1	800	1	430	1	140	2	570	3	1,370
Norland ..... „	Ditto	1,669	...	...	...	...	...	...	...	...	...	...	1	222	1	222	1	222
Ovenden..... „	Ditto	11,801	1	1,000	1	400	...	...	2	1,400	2	1,150	7	2,449	9	3,599	11	4,999
Northowram ..... „	Ditto	13,348	...	...	...	...	...	...	...	...	2	1,000	7	1,826	9	2,826	9	2,826
Rastrick ..... „	Ditto	3,549	1	500	...	...	...	...	1	500	2	778	1	200	3	978	4	1,478
Rishworth ..... „	Ditto	1,683	...	...	...	...	...	...	...	...	...	...	3	710	3	710	3	710
Shelf ..... „	Ditto	3,150	...	...	...	...	...	...	...	...	...	...	2	830	2	830	2	830
Skircoat ..... „	Ditto	5,201	...	...	...	...	...	...	...	...	...	...	4	2,330	4	2,330	4	2,330
Southowram ..... „	Ditto	6,449	1	400	...	...	...	...	1	400	...	...	2	520	2	520	3	920
Sowerby..... „	Ditto	8,153	1	1,500	2	1,500	...	...	3	3,000	1	294	8	2,826	9	3,120	12	6,120
Soyland ..... „	Ditto	3,603	...	...	...	...	...	...	...	...	...	...	2	1,340	2	1,340	2	1,340
Stainland ..... „	Ditto	3,758	...	...	...	...	1	550	1	550	...	..	3	1,920	3	1,920	4	2,470
Stansfield ..... „	Ditto	8,463	2	1,740	...	...	...	...	2	1,740	4	1,490	5	1,129	9	2,619	11	4,359
Wadsworth ..... „	Ditto	5,580	...	...	...	...	...	...	...	...	2	1,075	3	852	5	1,927	5	1,927
Warley ..... „	Ditto	6,832	1	1,200	...	...	...	...	1	1,200	2	653	3	572	5	1,225	6	2,425
Langfield (including the Yorkshire portion of Todmorden) ... „	Ditto	3,284	...	...	...	...	...	...	...	...	1	230	5	3,400	6	3,630	6	3,630
Total Halifax parish...	.....	130,678	15	13,840	5	4,256	2	670	22	18,766	30	15,136	80	31,312	110	46,448	132	65,214
Heckmondwike..... „	Birstal	3,537	...	...	1	600	..	...	1	600	2	1,587	2	578	4	2,165	5	2,765
High Hoyland ..... (Par.)	High Hoyland...	270	1	450	..	...	...	...	1	450	...	...	...	...	...	...	1	450

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION—(CONTINUED.)

YORKSHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800. Churches.	Built before 1800. Sittings.	Built since 1800. Parliamntry Churches	Built since 1800. Parliamntry Sittings.	Built since 1800. Other. Churches	Built since 1800. Other. Sittings.	Total. Churches	Total. Sittings.	CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800. Chapels.	Built before 1800. Sittings.	Built since 1800. Chapels.	Built since 1800. Sittings.	Total. Chapels.	Total. Sittings.	TOTAL PLACES of WORSHIP. Plcs. of Worship.	Sittings.
Holmfirth District *(Tps.)*	Almondbury & Kirkburton	15,245	1	1,200	1	1,000	1	775	3	2,975	3	1,000	7	2,596	10	3,596	13	6,571
Horsforth ..... *(Tp.)*	Guiseley	4,106	1	600	..	...	...	...	1	600	1	620	4	1,330	5	1,950	6	2,550
Hoyland ..... „	Wath-on-Dearne	2,600	1	438	...	...	1	300	2	738	...	...	3	767	3	767	5	1,505
Huddersfield ...*(Borough)*	Huddersfield ...	25,018	1	1,620	1	400	3	2,916	5	4,936	1	600	10	9,948	11	10,548	16	15,484
Huddersfield ...*(Neighbd.)*																		
Almondbury ..... *(Tp.)*	Almondbury ...	8,823	1	1,200	...	...	...	...	1	1,200	...	...	5	1,252	5	1,252	6	2,452
Golcar Hill ..... „	Huddersfield ...	3,598	...	...	1	950	...	...	1	950	...	...	2	1,080	2	1,080	3	2,030
Honley ..... „	Almondbury ...	5,381	1	850	...	...	...	...	1	850	1	500	5	1,700	6	2,200	7	3,050
Kirkburton ..... „	Kirkburton	3,473	1	900	...	...	...	...	1	900	...	...	3	1,065	3	1,065	4	1,965
Linley-c-Quarmby „	Huddersfield ...	2,881	...	..	1	600	...	...	1	600	...	...	3	1,546	3	1,546	4	2,146
Lockwood .... „	Almondbury ...	4,303	...	...	...	...	1	1,000	1	1,000	1	700	1	437	2	1,137	3	2,137
Longwood ..... „	Huddersfield ...	2,418	1	452	...	...	...	...	1	452	...	...	2	506	2	506	3	958
Meltham .... „	Almondbury ...	2,750	1	1,000	...	...	1	260	2	1,260	1	520	1	272	2	792	4	2,052
Netherthong ..... „	Ditto ...	1,156	...	...	1	600	...	...	1	600	...	...	1	298	1	298	2	898
Thurstonland..... „	Kirkburton	1,286	...	...	...	...	1	350	1	350	...	...	1	250	1	250	2	600
Keighley..... .... „	Keighley	13,378	2	1,100	...	...	2	904	4	2,004	...	...	14	5,424	14	5,424	18	7,428
Kirkheaton ..... *(Par.)*	Kirkheaton	11,918	1	800	...	...	...	...	1	800	...	...	7	2,330	7	2,330	8	3,130
Kildwick, Craven... „	Kildwick	10,483	2	1,550	...	...	...	...	2	1,550	...	...	14	4,889	14	4,889	16	6,439
Knaresbro'.....	Knaresbro'	6,113	1	1,200	...	...	1	200	2	1,400	1	600	2	1,400	3	2,000	5	3,400
Leeds ..... *(Tp.)*	Leeds	88,710	4	6,370	3	4,650	2	1,962	9	12,982	9	6,940	22	23,361	31	30,301	40	43,283
Bramley ..... „	Ditto.....	8,875	1	500	...	...	1	400	2	900	...	...	6	2,090	6	2,090	8	2,990
Chapeltwn & Potterntn.	Ditto.....	3,821	1	1,200	...	...	...	...	1	1,200	...	...	2	850	2	850	3	2,050
Headingley-cum-Burley, and Kirkstall... „	Ditto.....	4,768	...	...	...	...	2	1,480	2	1,480	...	...	4	840	4	840	6	2,320
Holbeck ..... „	Ditto.....	13,346	...	...	...	...	1	1,200	1	1,200	...	...	6	3,668	6	3,668	7	4,868
Hunslet ... . „	Ditto.....	15,852	1	1,125	...	...	...	...	1	1,125	...	...	7	3,486	7	3,486	8	4,611
Wortley, Armley, Farnley, and Beeston *(Tps.)*	Ditto	16,468	3	1,470	...	...	1	980	4	2,450	2	790	11	3,874	13	4,664	17	7,114
Total Leeds Parish ...	Ditto	151,840	10	10,665	3	4,650	7	6,022	20	21,337	11	7,730	58	38,169	69	45,899	89	67,236
Linton, Grassington, Hebden, Threshfield, &c. *(Tps)*	Linton	2,056	1	400	...	...	1	250	2	650	...	...	5	1,312	5	1,312	7	1,962

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION.—(CONTINUED.)

YORKSHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800. Churches.	Built before 1800. Sittings.	Built since 1800. Parliamntry Churches	Built since 1800. Parliamntry Sittings.	Built since 1800. Other. Churches	Built since 1800. Other. Sittings.	Total. Churches.	Total. Sittings.	CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800. Chapels.	Built before 1800. Sittings.	Built since 1800. Chapels.	Built since 1800. Sittings.	Total. Chapels.	Total. Sittings.	TOTAL PLACES of WORSHIP. Plcs. of Worship.	Sittings.
Liversedge, High Town, Little Town, & Robert Town	Birstal	5,988	...	...	...	...	1	700	1	700	...	...	2	1,034	2	1,034	3	1,734
Martintop (Ham.)	Gisburne	722	...	...	...	...	...	...	...	...	...	...	2	690	2	690	2	690
Mirfield (Par.)	Mirfield	6,916	1	900	...	...	1	750	2	1,650	2	1,150	5	1,676	7	2,826	9	4,476
Morley (Tp.)	Batley	4,087	...	...	1	1,000	...	...	1	1,000	1	400	3	2,091	4	2,491	5	3,491
Ossett „	Ossett	6,068	...	...	...	...	1	1,700	1	1,700	...	...	6	2,462	6	2,462	7	4,162
Otley „	Otley	3,700	1	900	...	...	...	...	1	900	1	200	5	1,648	6	1,848	7	2,748
Pateley Bridge „	Ripon	7,996	4	950	1	700	2	550	7	2,200	2	640	16	2,860	18	3,500	25	5,700
Penistone (Par.)	Penistone	5,720	2	1,210	...	...	...	...	2	1,210	5	1,500	5	602	10	2,102	12	3,312
Rawden, and Woodhouse Grove (Tp.)	Guiseley	2,400	1	300	...	...	...	...	1	300	2	750	3	760	5	1,510	6	1,810
Rotherham (Par.)	Rotherham	13,385	3	2,950	1	602	1	525	5	4,077	3	1,480	11	2,864	14	4,344	19	8,421
Saddleworth „	Saddleworth	16,829	3	2,140	..	...	1	1,104	4	3,244	2	1,111	11	3,062	13	4,173	17	7,417
Sheffield (Tp.)	Sheffield	67,967	3	3,700	2	4,000	2	1,470	7	9,170	9	8,515	12	8,450	21	16,965	28	26,135
Eccleshall-Bierlow „	Ditto	20,005	1	700	1	2,000	...	...	2	2,700	...	...	3	4,365	3	4,365	5	7,065
Nether-Hallam „	Ditto	7,275	...	...	..	...	1	450	1	450	..	...	1	450	1	450	2	900
Attercliffe-c-Darnall„	Ditto	4,156	...	...	1	2,000	1	200	2	2,200	...	...	5	1,900	5	1,900	7	4,100
Brightside-Bierlow „	Ditto	10,089	...	...	...	...	...	...	...	...	...	...	4	2,020	4	2,020	4	2,020
Upper-Hallam „	Ditto	1,399	...	...	...	...	1	450	1	450	1	200	1	250	2	450	3	900
Total Sheffield Parish	Ditto	110,891	4	4,400	4	8,000	5	2,570	13	14,970	10	8,715	26	17,435	36	26,150	49	41,120
Skipton (Tp.), with-Embsay, Eastby, & Halton	Skipton	5,805	1	1,100	...	...	1	600	2	1,700	2	1,250	7	2,050	9	3,300	11	5,000
Thornhill „	Thornhill	2,807	1	818	...	...	...	...	1	818	...	...	4	688	4	688	5	1,506
Tong (Lordship.)	Birstal	2,516	1	300	...	...			1	300	...	...	2	837	2	837	3	1,137
Wakefield (Tp.)	Wakefield	13,777	2	2,800	...	...	1	800	3	3,600	3	1,850	12	6,420	15	8,270	18	11,870
Alverthorp-with-Thorns	Ditto	5,680	...	...	1	1,500	1	350	2	1,850	1	250	...	...	1	250	3	2,100
Stanley (Tp.)	Ditto	6,195	...	...	1	1,500	...	...	1	1,500	...	...	...	...	...	...	1	1,500
Horbury „	Ditto	2,636	1	734	...	...	...	...	1	734	1	471	2	408	3	879	4	1,613
Total Wakefield Parish.	Ditto	28,321	3	3,534	2	3,000	2	1,150	7	7,684	5	2,571	14	6,828	19	9,399	26	17,083
Whitley (Tp.)	Thornhill	1,125	...	...	...	...	...	...	...	...	...	...	2	368	2	368	2	368
Wyke „	Birstal	2,330	...	...	...	...	...	...	...	...	1	400	1	600	2	1,000	2	1,000
Yeadon „	Guiseley	3,376	...	...	...	...	...	...	...	...	1	700	2	1,354	3	2,054	3	2,054
TOTAL YORKSHIRE		844,563	87	72,784	29	31,526	51	32,426	167	136,736	116	66,903	501	216,448	617	283,351	784	420,087

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION—(CONTINUED.)

LANCASHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800.		Built since 1800. Parliamntry		Built since 1800. Other.		TOTAL		CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800.		Built since 1800.		TOTAL.		TOTAL PLACES OF WORSHIP.	
			Churches.	Sittings.	Churches	Sittings.	Churches	Sittings.	Churches	Sittings.	Chapels.	Sittings.	Chapels.	Sittings.	Chapels.	Sittings.	Plcs. of Worship.	Sittings.
Accrington, Old and New, *(Tps.)*	Whalley	8,719	1	1,200	...	...	1	1,000	2	2,200	2	1,500	5	1,800	7	3,300	9	5,500
Ashton par., including tps. of Ashton, Hartshead, Knotts Lane, Audenshaw, and Stalybridge town	Ashton	46,296	4	4,149	2	3,000	1	60	7	7,209	1	300	28	11,032	29	11,332	36	18,541
Dukinfield	Stockport	22,385	...	...	1	1,200	...	...	1	1,200	..	...	17	8,520	17	8,520	18	9,720
Staly Wood	Mottram	4,702	...	...	1	1,006	...	...	1	1,006	...	...	...	...	...	...	1	1,006
Total Ashton parish		73,383	4	4,149	4	5,206	1	60	9	9,415	1	300	45	19,552	46	19,852	55	29,267
Bacup, see Newchurch																		
Blackburn *(Borough)*	Blackburn	36,614	3	5,200	..	...	2	2,500	5	7,700	2	1,850	9	6,390	11	8,240	16	15,940
Blackrod	Bolton	2,530	1	630	...	...	...	...	1	630	...	...	1	300	1	300	2	930
Bolton-le-Moors *(Boro'.)*	Ditto	50,500	2	2,450	1	2,500	3	3,500	6	8,450	3	1,770	16	8,485	19	10,255	25	18,705
Briercliffe-wh-Extwhistle	Whalley	1,498	...	...	...	...	1	515	1	515	1	500	2	490	3	990	4	1,505
Burnley & Haberghameves	Ditto	18,840	1	2,500	...	...	3	2,010	4	4,510	2	1,230	9	5,898	11	7,128	15	11,638
Bury *(Tp.)*	Bury	20,500	2	3,600	...	...	1	2,000	3	5,600	2	1,400	10	5,518	12	6,918	15	12,518
Chorley ,,	Chorley	12,500	1	500	1	1,800	...	...	2	2,300	2	700	5	2,738	7	3,438	9	5,738
Chowbent ,,	Leigh	4,487	...	...	...	...	1	932	1	932	1	700	1	363	2	1,063	3	1,995
Clitheroe *(Municip. Boro'.)*	Whalley	6,765	1	1,100	...	...	2	1,112	3	2,212	2	842	3	1,100	5	1,942	8	4,154
Cliviger, nr. Burnley *(Tp.)*	Ditto	1,395	1	400	...	...	...	...	1	400	...	...	2	589	2	589	3	989
Colne ,,	Ditto	8,515	1	900	...	...	1	850	2	1,750	1	350	9	4,296	10	4,646	12	6,396
Foubridge ,,	Ditto	1,453	...	...	...	...	...	...	...		...	...	2	230	2	230	2	230
Barrowford ,,	Ditto	2,630	...	...	...	...	1	520	1	520	...	...	4	1,240	4	1,240	5	1,760
Marsden ,,	Ditto	5,150	1	615	...	...	...	...	1	615	2	620	5	1,580	7	2,200	8	2,815
Trawden ,,	Ditto	2,900	...	...	...	...	1	350	1	350	2	450	2	700	4	1,150	5	1,500
Total Colne Chapelry		20,648	2	1,515	...	...	3	1,720	5	3,235	5	1,420	22	8,046	27	9,466	32	12,701
Gold-shaw booth, Old lawn Booth, Wheatley Carr, and Reedley Hollows	Whalley	1,684	...	..	...	...	1	400	1	400	1	400	5	680	6	1,080	7	1,480
Haslingden *(Tp.)*	Ditto	8,055	1	1,800	3	780	...	...	4	2,580	2	1,425	7	2,150	9	3,575	13	6,155
Heywood-in-Heap	Bury	15,800	1	550	...	...	1	1,000	2	1,550	...	...	11	4,840	11	4,840	13	6,390

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION—(CONTINUED.)

LANCASHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800.		Built since 1800. Parliamntry		Built since 1800. Other.		TOTAL.		CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800.		Built since 1800.		TOTAL.		TOTAL PLACES of WORSHIP.	
			Churches.	Sittings.	Churches	Sittings.	Churches	Sittings.	Churches.	Sittings.	Chapels.	Sittings.	Chapels.	Sittings.	Chapels.	Sittings.	Plcs. of Worship.	Sittings.
Higham *(Tp.)*	Whalley	954	...	...	...	...	1	100	1	100	...	...	1	380	1	380	2	480
Higher Booths „	Ditto	3,652	1	912	...	...	...	...	1	912	1	500	2	566	3	1,066	4	1,978
Hindley „	Wigan	5,459	1	900	...	...	...	...	1	900	2	555	5	1,357	7	1,912	8	2,812
Horwich „	Dean	4,046	...	...	...	...	1	1,500	1	1,500	2	750	2	390	4	1,140	5	2,640
Lancaster „	Lancaster	14,075	4	4,720	...	...	3	1,920	7	6,640	3	1,600	7	2,780	10	4,380	17	11,020
Leigh „	Leigh	3,834	1	1,700	...	...	...	...	1	1,700	...	...	4	1,380	4	1,380	5	3,080
Liverpool *(Boro')*	Liverpool	284,000	13	15,911	1	1,450	26	34,326	40	51,687	14	11,034	53	44,466	67	55,500	107	107,187
Manchester „	Manchester	242,176	11	14,551	3	6,400	12	12,450	26	33,401	9	10,136	61	40,981	70	51,117	96	84,518
Salford „	Ditto	68,416	3	4,100	1	1,950	5	5,500	9	11,550	1	600	25	13,890	26	14,490	35	26,040
Musbury *(Tp.)*	Bury	1,600	...	...	...	...	1	250	1	250	...	...	2	560	2	560	3	810
New Church, *(Tp.)* including Bacup „	Whalley	11,667	2	2,270	1	650	...	...	3	2,920	4	3,200	7	2,482	11	5,682	14	8,602
Oldham „	Prestwich	42,593	2	2,300	1	1,837	...	...	3	4,137	2	1,163	18	6,845	20	8,008	23	12,145
Orrell „	Sefton	2,428	...	...	...	...	...	...	...	...	...	...	2	700	2	700	2	700
Over Darwen „	Blackburn	9,348	1	600	1	1,700	...	...	2	2,300	1	800	4	2,870	5	3,670	7	5,970
Padiham „	Whalley	3,789	1	750	...	...	...	...	1	750	1	540	3	630	4	1,170	5	1,920
Pilkington „	Prestwich	11,300	2	1,200	1	2,000	...	...	3	3,200	2	1,200	8	2,252	10	3,452	13	6,652
Preston *(Boro')*	Preston	50,829	2	2,550	2	2,300	5	5,350	9	10,200	5	3,720	13	9,430	18	13,150	27	23,350
Radcliffe *(Par.)*	Radcliffe	5,058	1	1,000	...	...	1	600	2	1,600	...	...	1	700	1	700	3	2,300
Rawtenstall *(Tp.)*	Whalley	2,464	...	...	...	...	1	1,000	1	1,000	1	150	1	2,000	2	2,150	3	3,150
Rochdale																		
Wardleworth „	Rochdale	11,400	1	950	...	...	1	1,200	2	2,150	...	...	7	6,824	7	6,824	9	8,974
Castleton „	Ditto	14,279	1	700	...	...	...	...	1	700	...	...	9	3,226	9	3,226	10	3,926
Spotland „	Ditto	18,469	1	410	1	1,600	...	...	2	2,010	2	600	11	3,485	13	4,085	15	6,095
Wuerdle & Wardle „	Ditto	6,875	...	...	1	1,012	...	...	1	1,012	...	...	8	2,038	8	2,038	9	3,050
Butterworth „	Ditto	5,088	1	450	...	...	...	...	1	450	1	260	4	660	5	920	6	1,370
Blatchingworth Calderbrook „	Ditto	4,466	...	...	...	...	1	1,000	1	1,000	...	...	6	2,058	6	2,058	7	3,058
Todmorden & Walsden	Ditto	7,297	...	...	...	...	2	1,500	2	1,500		...	3	1,300	3	1,300	5	2,800
Total Rochdale Parish	Ditto	67,874	4	2,510	2	2,612	4	3,700	10	8,822	3	860	48	19,591	51	20,451	61	29,273
Rusholme *(Tp.)*	Manchester	1,868	1	200	...	...	...		1	200	1	200	2	450	3	650	4	850
Sabden *(Tp.)* Pendleton	Whalley	1,500	...	...	...	...	1	500	1	500	1	550	2	300	3	850	4	1,350
St. Helen's, including Windle, Eccleston, Parr, and Sutton	Prescot	18,747	1	1,000	...	...	3	2,700	4	3,700	5	2,500	4	3,340	9	5,840	13	9,540

TABLE No. I.—CHURCH AND CHAPEL ACCOMMODATION—(CONTINUED.)

LANCASHIRE. PLACE.	PARISH.	Population 1841.	EPISCOPAL CHURCHES. Built before 1800. Churches.	Built before 1800. Sittings.	Built since 1800. Parliamntry Churches.	Built since 1800. Parliamntry Sittings.	Built since 1800. Other. Churches.	Built since 1800. Other. Sittings.	Total. Churchs.	Total. Sittings.	CHAPELS OF ALL OTHER DENOMINATIONS. Built before 1800. Chapels	Built before 1800. Sittings.	Built since 1800. Chapels.	Built since 1800. Sittings.	Total. Chapels	Total. Sittings.	TOTAL PLACES OF WORSHIP. Pics. of Worship.	Sittings.
Tildesley ..... *(Tp.)*	Leigh	4,719	...	...	1	1,500	...	...	1	1,500	1	520	1	300	2	820	3	2,320
Tottington *(Tp.)* Lower end	Bury	9,882	2	1,100	...	...	1	400	3	1,500	...	...	6	2,300	6	2,300	9	3,800
Warrington *(Boro'.)* including Latchford	Warrington	20,750	2	2,800	1	1,100	1	1,600	4	5,500	4	2,700	6	3,650	10	6,350	14	11,850
Westhoughton..... *(Tp.)*	Dean	4,327	1	700	...	...	...	...	1	700	...	...	5	1,050	5	1,050	6	1,750
Walmersley-c.-Shuttlewth.	Bury	4,911	...	...	...	...	1	700	1	700	1	450	3	1,200	4	1,650	5	2,350
Wigan..... *(Boro'.)*	Wigan	25,524	2	3,300	1	1,200	...	...	3	4,500	3	1,180	8	3,470	11	4,650	14	9,150
Winwick, Newton-in-Willows, Ashton-in-Makrfld	Winwick	20,000	4	3,250	...	...	5	3,000	9	6,250	3	500	15	4,090	18	4,590	27	10,840
TOTAL LANCASHIRE..	.....	1,224,708	83	93,918	25	34,985	92	92,345	200	221,248	96	59,445	472	243,339	568	302,784	768	524,032
CHESHIRE.																		
Hyde, including Hyde and Werneth, Godley, and Newton	Stockport and Mottram.	22,974	...	...	2	2,300	1	720	3	3,020	1	400	11	3,020	12	3,420	15	6,440
Macclesfield..... *(Borough)*	Macclesfield ...	35,500	2	3,800	...	..	2	2,400	4	6,200	4	2,020	11	5,970	15	7,990	19	14,190
Mottram, Staley, Hollingworth, and Tintwhistle townships	Mottram	11,432	2	950	...	...	2	1,850	4	2,800	2	1,030	5	1,428	7	2,458	11	5,258
Sandbach	Sandbach.....	6,000	1	1,000	...	...	...	...	1	1,000	...	...	7	2,035	7	2,035	8	3,035
Stockport ..... *(Borough)*	Stockport.....	50,495	2	2,800	1	1,800	...	...	3	4,600	6	3,238	12	6,575	18	9,813	21	14,413
TOTAL CHESHIRE.....	.....	126,401	7	8,550	3	4,100	5	4,970	15	17,620	13	6,688	46	19,028	59	25,716	74	43,336
DERBYSHIRE.																		
Glossop (9 Townships)....	Glossop..... ...	13,099	1	1,500	...	...	...	...	1	1,500	3	2,000	11	3,628	14	5,628	15	7,128
GRAND TOTALS.																		
YORKSHIRE	.....	844,563	87	72,784	29	31,526	51	32,4 2	167	136,736	116	66,903	501	216,448	617	283,351	784	420,087
LANCASHIRE	.....	1,224,708	83	93,918	25	34,985	92	92,345	200	221,248	96	59,445	472	243,339	568	302,784	768	524,032
CHESHIRE.....	.....	126,401	7	8,550	3	4,100	5	4,970	15	17,620	13	6,688	46	19,028	59	25,716	74	43,336
DERBYSHIRE	.....	13,099	1	1,500	...	...	...	...	1	1,500	3	2,000	11	3,628	14	5,628	15	7,128
Grand Totals ..	.....	2,208,771	178	176752	57	70,611	148	129741	383	377,104	228	135,036	1030	482,443	1258	617,479	1,641	994,583

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS.

SUNDAY SCHOOLS and DAY SCHOOLS in the same Parishes and Townships as in Table I., with the Numbers of TEACHERS and SCHOLARS in the Sunday Schools, and of Scholars who READ IN THE SCRIPTURES; distinguishing Church Sunday Schools from those of other Religious Denominations; also distinguishing DAME and INFANT Schools, other PRIVATE Schools, FACTORY Schools, and PUBLIC Schools *(National, British, Grammar, Endowed, &c.)*, with the Number of Scholars in each Class of Schools.

YORKSHIRE. PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS.												DAY SCHOOLS.									
	CHURCH SUNDAY SCHOOLS.				SUNDAY SCHOOLS OF OTHER DENOMINATIONS.				TOTAL SCHOOLS, TEACHERS, &c.				DAME AND INFANT.		OTHER PRIVATE.		FACTORY.		PUBLIC.		TOTAL.	
	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.
Addingham *(Tp.)*	1	36	79	186	3	130	155	333	4	166	234	519	3	105	1	31	1	20	1	69	6	225
Adwalton-cu-Drghlntn.	1	7	62	97	3	95	155	324	4	102	217	421	...	...	5	148	...	...	1	12	6	160
Baildon *(Tp.)*	1	14	77	158	4	173	267	546	5	187	344	704	8	138	5	117	1	12	...	...	14	267
Barnsley "	3	109	219	775	7	237	868	1,585	10	346	1,087	2,360	14	361	12	542	1	20	4	329	31	1,252
Batley "	1	25	100	200	8	338	735	1,515	9	363	835	1,715	13	319	11	465	6	239	1	70	31	1,093
Bingley "	1	79	168	250	15	742	1,230	2,214	16	821	1,398	2,464	8	214	7	304	5	164	3	405	23	1,087
Bradford *(Tp.)*	4	260	855	1,799	19	1,361	3,677	6,795	23	1,621	4,532	8,594	69	1,745	73	2,734	3	366	10	1,296	155	6,141
Horton "	2	57	170	400	6	395	705	1,403	8	452	875	1,803	12	166	4	188	...	...	...	...	16	354
Bowling "	1	30	50	150	2	110	146	330	3	140	196	480										
Manningham "	1	8	30	80	5	215	366	657	6	223	396	737										
Bierley "	3	130	180	700	5	212	524	854	8	342	704	1,554	...	...	...	350	...	...	...	240	...	590
Thornton "	1	20	50	150	2	164	230	570	3	184	280	720	...	...	1	20	...	...	3	175	4	195
Clayton "	1	10	20	85	3	214	284	641	4	224	304	726	4	76	2	120	1	21	...	...	7	217
Eccleshill "	1	20	45	157	4	165	262	469	5	185	307	626	...	...	3	163	...	...	1	156	4	319
Wilsden "	1	40	80	120	5	255	361	762	6	295	441	882	...	...	3	151	...	...	2	75	5	226
Shipley "	1	36	80	150	4	166	349	710	5	202	429	860	4	89	4	126	3	68	...	...	11	283
Allerton "	...	...	...	...	3	152	194	330	3	152	194	330	...	...	2	51	1	12	1	60	4	123
Heaton "	...	...	...	...	2	67	69	198	2	67	69	198										
Haworth "	2	100	130	355	10	667	927	1,685	12	767	1,057	2,040	5	59	2	58	2	116	2	168	11	401
Total Bradford Parish	18	711	1,690	4,146	70	4,143	8,094	15404	88	4,854	9,784	19550	94	2,135	...	3,961	10	583	...	2,170	...	8,849
Burley *(Tp.)*	1	28	100	150	3	160	259	354	4	188	359	504	1	36	2	68	1	40	...	...	4	144
Calverley *(Par.)*																						
Pudsey *(Tp.)*	1	70	120	300	11	667	830	1,747	12	737	950	2,047	4	85	16	564	11	299	2	160	33	1,108
Calverley cum Farsley	1	36	52	110	7	542	483	994	8	578	535	1,104	5	118	...	...	7	168	2	88	14	374
Idle *(Tp.)*	1	42	70	140	7	433	510	1,211	8	475	580	1,351	5	130	1	23	...	...	3	150	9	303
Bolton "	..	...	..	...	1	80	100	200	1	80	100	200	...	...	2	80	...	...	...	..	2	80
Total Calverley Parish	3	148	242	550	26	1,722	1,923	4,152	29	1,870	2,165	4,702	14	333	19	667	18	467	7	398	58	1,865
Churwell *(Tp.)*	...	...	...	..	2	98	141	285	2	98	141	285	2	51	1	40	...	...	...	...	3	91
Clayton West "	...	...	...	...	2	73	181	270	2	73	181	270	2	50	...	...	1	53	...	...	3	103
Cleckheaton "	2	30	149	195	5	373	706	1,232	7	403	855	1,427	6	145	8	376	...	...	2	178	16	699
Cumberworth, Do. Half	2	45	124	213	3	126	252	579	5	171	376	792	2	46	...	...	...	...	3	195	5	241

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS—(Continued.)

YORKSHIRE. PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS.												DAY SCHOOLS.							
	Church Sunday Schools				Sunday Schools of other Denominations.				Total Schools, Teachers, &c.				Dame and Infant.		Other Private.		Factory.		Public.		Total.	
	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.
Dewsbury .....(*Tp.*)	2	96	320	820	3	211	554	1,110	5	307	874	1,930	7	179	14	464	5	39	2	300	28	982
Emley ..... „	1	16	59	121	1	26	87	153	2	42	146	274	2	42	2	132	...	...	...	...	4	174
Flockton ..... „	1	20	50	125	2	74	196	354	3	94	246	479	3	50	3	114	...	...	2	61	8	225
Gildersome ..... „	1	48	72	113	3	115	139	271	4	163	211	384	10	185	...	...	...	...	1	10	11	195
Gomersal, Birstal, and Birkenshaw ..... „	3	109	345	652	5	280	684	1,160	8	389	1,029	1,812	13	293	13	415	...	...	4	177	30	885
Guiseley ..... „	1	13	54	100	1	172	150	375	2	185	204	475	...	...	...	...	2	18	1	90	3	108
Holmfirth District	6	328	442	1,420	14	510	933	1,855	20	838	1,375	3,275	9	129	11	327	1	29	10	567	31	1,052
Halifax .....(*Tp.*)	3	132	854	1,609	15	737	2,276	4,217	18	869	3,130	5,826	29	600	25	863	4	112	7	1,107	65	2,682
Barkisland ..... „	1	30	80	140	1	53	95	350	2	83	175	490	2	35	2	65	...	...	2	112	6	212
Elland-cum-Greetld.	1	50	200	300	7	269	276	1,052	8	319	476	1,352	5	130	2	45	...	...	4	240	11	415
Erringden ..... „	...	...	...	...	1	40	160	230	1	40	160	230	1	60	1	40	6	78	...	...	8	178
Fixby ..... „																						
Heptonstall ..... „	1	24	130	240	6	388	1,041	1,667	7	412	1,171	1,907	4	60	7	313	...	...	1	60	12	433
Hipperholme-cum-Brighouse ..... „	3	88	251	720	5	255	348	751	8	343	599	1,471	11	208	11	347	...	...	1	26	23	581
Midgley ..... „	1	50	100	250	2	101	171	298	3	151	271	548			8	154	2	26	...	...	10	180
Norland ..... „	...	...	...	...	1	60	81	160	1	60	81	160	2	16	1	36	...	...	...	...	3	52
Ovenden ..... „	1	40	80	176	10	587	778	1,606	11	627	858	1,782	2	40	4	198	5	302	2	160	13	700
Northowram..... „		...	...	...	10	362	801	1,835	10	362	801	1,835	17	313	5	98	7	421	3	159	32	991
Rastrick ..... „	1	17	109	208	2	149	254	476	3	166	363	684	7	144	...	...	...	...	2	271	9	415
Rishworth..... „	...	...	...	...	3	143	263	466	3	143	263	466	1	8	2	41	1	7	1	61	5	117
Shelf ..... „	...	...	...	...	3	103	156	376	3	103	156	376	...	...	3	72	...	...	1	100	4	172
Skircoat..... „	2	43	82	240	6	252	338	862	8	295	420	1,102	13	237	8	276	...	...	1	40	22	553
Southowram..... „	1	20	120	200	4	156	220	510	5	176	340	710	8	181	1	28	...	...	1	24	10	233
Sowerby..... „	3	74	376	720	10	574	1,151	1,835	13	648	1,527	2,555	2	50	6	288	4	86	3	172	15	596
Soyland ..... „	...	...	...	...	3	127	464	918	3	127	464	918	6	104	6	191	2	27	...	...	14	322
Stainland ..... „	1	22	38	90	3	200	362	710	4	222	400	800	7	146	4	342	...	...	...	...	11	488
Stansfield ..... „	2	69	150	340	8	377	731	1,340	10	446	881	1,680	13	210	10	238	6	89	1	55	30	592
Wadsworth ..... „	...	...		...	7	329	406	1,012	7	329	406	1,012	...	...	2	130	1	58	...	..	3	188
Warley ..... „	1	50	170	400	7	308	506	1,010	8	358	676	1,410	2	34	13	342	5	442	2	205	22	1,023

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS—(Continued.)

YORKSHIRE. PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS.												DAY SCHOOLS.									
	Church Sunday Schools.				Sunday Schools of other Denominations.				Total Schools, Teachers, &c.				Dame and Infant.		Other Private.		Factory.		Public.		Total.	
	Schools	Teachers.	Read in Scriptures.	Total Scholars.	Schools	Teachers.	Read in Scriptures.	Total Scholars.	Schools	Teachers.	Read in Scriptures.	Total Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.
Langfield, includ. part of Todmorden.....	...	...	...	...	4	218	647	1,032	4	218	647	1,032	3	155	3	129	1	32	...	...	7	316
Total Halifax Parish.	22	709	2,740	5,633	118	5,788	11,525	22,713	140	6,497	14,265	28,346	135	2,731	124	4,236	44	1,680	32	2,792	335	11439
Heckmondwike...(*Tp.*)	1	17	100	180	4	301	264	947	5	318	364	1,127	...	...	5	193	...	...	2	168	7	361
High Hoyland...(*Par.*)	1	14	60	70	...	...	...	...	1	14	60	70	1	14	...	...	...	...	1	70	2	84
Horsforth .....(*Tp.*)	1	60	150	230	5	161	427	650	6	221	577	880	6	105	5	153	1	20	...	...	12	278
Hoyland..... „	1	28	110	160	3	123	345	518	4	151	455	678	7	166	2	120	...	...	...	...	9	286
Huddersfield.....(*Bor.*)	7	200	1,100	1,672	14	726	2,083	3,533	21	926	3,183	5,205	2	310	57	1,558	...	...	3	1,147	62	3,015
Almondbury ...(*Tp.*)	1	30	50	200	7	222	765	1,291	8	252	815	1,491	...	...	4	157	...	...	4	131	8	288
Golcar Hill	1	48	100	152	2	153	226	436	3	201	326	588	...	...	...	...	...	...	3	242	3	242
Honley .....(*Tp.*)	1	56	123	228	7	290	550	1,124	8	346	673	1,352	...	...	14	375	2	65	...	...	16	440
Kirkburton ..... „	1	40	136	227	4	249	485	821	5	289	621	1,048	8	146	2	38	...	...	1	132	11	316
Linley-cum-Quarmby	1	22	17	110	3	205	291	547	4	227	308	657	2	64	3	24	...	...	2	130	7	218
Lockwood ..... „	1	20	110	200	2	43	132	272	3	63	242	472	...	...	2	42	...	...	1	200	3	242
Longwood ..... „	1	14	90	144	3	137	191	377	4	151	281	521	...	...	10	260	...	...	...	...	10	260
Meltham ..... „	2	122	321	581	2	159	168	457	4	281	489	1,038	...	...	2	56	...	...	2	157	4	213
Netherthong..... „	2	32	142	280	1	20	43	74	3	52	185	354	...	...	1	60	...	...	1	35	2	95
Thurstonland ... „	1	27	40	100	1	40	58	120	2	67	98	220	...	...	2	39	...	...	1	90	3	129
Keighley .....(*Par.*)	4	182	395	890	15	794	1,311	2,595	19	976	1,706	3,485	15	324	11	331	1	140	3	260	30	1,055
Kirkheaton ..... „	1	78	153	282	6	372	726	1,216	7	450	879	1,498	9	139	10	305	1	3	1	45	21	492
Kildwick, Craven... „	2	78	104	150	16	712	1,135	2,536	18	790	1,239	2,686	20	275	6	196	2	30	4	215	32	716
Knaresbro' ..... „	4	77	266	775	2	38	144	380	6	115	410	1,155	4	150	10	300	...	...	5	650	19	1,100
Leeds .....(*Tp.*)	19	492	2,481	5,475	38	1,643	5,597	9,252	57	2,135	8,078	14,727	97	2,292	85	2,990	2	70	22	3,730	206	9,082
Bramley..... „	2	50	160	360	6	468	631	1,298	8	518	791	1,658	11	270	14	510	4	112	...	...	29	892
Chapeltown & Potternewton ..... „	1	16	113	188	2	53	76	202	3	69	189	390	1	10	9	308	...	...	1	50	11	368
Headingley-cum-Burley & Kirkstall „	2	71	145	421	4	82	182	410	6	153	327	831	3	102	5	144	...	...	2	312	10	558
Holbeck..... „	3	100	540	977	9	300	1,229	1,734	12	400	1,769	2,711	9	236	4	150	2	338	4	723	19	1,447
Hunslet..... „	1	55	430	666	7	354	1,124	2,166	8	409	1,554	2,832	18	349	13	450	...	...	3	335	34	1,134
Wortley, Armley, Farnley, Beeston „	4	123	467	870	11	581	1,471	2,392	15	704	1,938	3,262	13	272	22	731	2	16	7	655	44	1,674
Total, Leeds Parish...	32	907	4,336	8,957	77	3,481	10,310	17,454	109	4,388	14,646	26,411	152	3,531	152	5,283	10	536	39	5,805	353	15155
Linton, Grassington, Hebden, Threshfield, and Skirethornes...	2	7	71	127	5	147	116	330	7	154	187	457	...	...	7	105	...	...	1	70	8	175

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS—(Continued.)

YORKSHIRE. PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS.												DAY SCHOOLS.									
	Church Sunday Schools.				Sunday Schools of other Denominations.				Total Schools, Teachers, &c.				Dame and Infant.		Other Private.		Factory.		Public.		Total.	
	Schools	Teachers.	Read in Scriptures.	Total Scholars.	Schools	Teachers.	Read in Scriptures.	Total Scholars.	Schools	Teachers.	Read in Scriptures.	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Total Scholars.
Liversedge, Hightown, Littletown, & Robert-town	1	22	60	120	4	171	324	755	5	193	384	875	9	170	5	237	...	...	1	50	15	457
Martin Top ..(*Ham.*)	1	12	30	70	2	56	112	160	3	68	142	230	...	...	1	28	...	...	1	38	2	66
Mirfield .....(*Tp.*)	2	107	179	550	6	288	485	1,106	8	395	664	1,650	7	128	9	240	2	5	2	100	20	473
Morley ..... „	1	40	140	200	5	251	635	917	6	291	775	1,117	1	90	12	367	3	89	2	197	18	743
Ossett ..... „	2	78	197	318	4	312	497	911	6	390	694	1,229	...	...	24	564	2	50	...	...	26	614
Otley ..... „	1	57	165	353	6	172	369	551	7	229	534	904	6	171	13	336	1	85	...	..	20	592
Pateley Bridge ... „	3	30	90	120	15	281	590	940	18	311	680	1,060	4	81	12	259	3	95	7	218	26	653
Penistone..... (*Par.*)	2	26	97	143	8	172	399	727	10	198	496	870	6	93	3	126	...	..	3	166	12	379
Rawden & Woodhse. Gr.	1	12	40	100	4	189	234	515	5	201	274	615	6	112	3	56	2	29	2	150	13	347
Rotherham .....(*Par.*)	5	108	325	730	10	313	711	1,599	15	421	1,036	2,329	31	808	9	165	...	..	9	969	49	1,942
Saddleworth..... „	4	129	255	544	18	807	1,682	3,132	22	936	1,937	3,676	19	362	24	856	4	77	...	...	47	1,295
Sheffield .....(*Tp.*)	2	215	1,434	2,151	20	1,125	3,970	5,960	22	1,340	5,404	8,111										
Eccleshall Bierlow „	2	100	666	1,000	3	206	820	1,232	5	306	1,486	2,232										
Nether-Hallam „	1	30	200	300	3	64	204	308	4	94	404	608										
Attercliffe-cm-Darnal	1	10	66	100	5	107	318	480	6	117	384	580										
Brightside Bierlow „	1	15	100	150	5	177	702	1,032	6	192	802	1,182										
Upper-Hallam „	1	20	134	200	...	...	...	...	1	20	134	200										
Total Sheffield Parish	8	390	2,600	3,901	36	1,679	6,014	9,012	44	2,069	8,614	12913		1,900		3,400				5,155		10455
Skipton, Embsay, &c...	2	40	222	412	9	319	621	1,053	11	359	843	1,465	9	191	10	272	1	9	3	328	23	800
Thornhill .....(*Tp.*)	1	15	50	200	3	68	108	279	4	83	158	479	5	84	2	63	...	...	2	80	9	227
Tong .....(*Lordship*)	1	10	20	50	2	92	192	400	3	102	212	450	5	120	2	75	...	...	...	...	7	195
Wakefield .....(*Tp.*)	2	39	340	480	14	388	1,316	2,396	16	427	1,656	2,876	8	311	39	1,042	..	...	13	1,171	60	2,524
Alverthorp-c-Thornes	2	17	93	160	2	29	113	220	4	46	206	380	1	100	2	24	...	...	2	88	5	212
Stanley ..... (*Tp.*)	1	13	125	215	...	...	...	...	1	13	125	215	...	...	...	..	...	...	1	110	1	110
Horbury..... „	1	26	144	214	3	88	255	412	4	114	399	626	6	142	1	28	...	...	2	98	9	268
Total Wakefield Parish	6	95	702	1,069	19	505	1,684	3,028	25	600	2,386	4,097	15	553	42	1,094			18	1,467	75	3,114
Whitley .....(*Tp.*)	...	...	...	...	2	94	93	265	2	94	93	265	2	26	1	36	...	...	...	...	3	62
Wyke ..... „	...	...	...	...	2	133	175	315	2	133	175	315		...	3	62	...	...	...	...	3	62
Yeadon ..... „	...	...	...	...	3	525	402	908	3	525	402	908	4	130	4	133	4	83	...	...	12	346
Total YORKSHIRE	180	5,801	20,238	40,499	635	30,386	64,331	119029	815	36,187	84,569	159528		17785		30365	135	4,680		26288		79118

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS—(Continued.)

LANCASHIRE PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS.												DAY SCHOOLS.									
	Church Sunday Schools.				Sunday Schools of other Denominations.				Total Schools, Teachers, &c.				Dame and Infant.		Other Private.		Factory.		Public.		Total.	
	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.
Accrington, Old & New	2	185	950	1,450	8	323	1,201	1,843	10	508	2,151	3,293	...	...	7	180	...	...	5	720	12	900
Ashton par.—tps. of Ashton, Hartshead, Knotts Lane, Audenshaw, & Stalybridge town.....	8	600	2,790	4,297	35	2,042	6,035	9,069	43	2,642	8,825	13366	18	696	44	2,195	4	146	4	730	70	3,767
Dukinfield ... (*Tp.*)	1	50	260	400	16	672	2,565	3,882	17	722	2,825	4,282	12	451	12	535	4	106	2	220	30	1,312
Staly Wood... „	3	120	550	850	...	..	...	...	3	120	550	850	1	40	3	115	...	...	2	435	6	590
Total Ashton Parish..	12	770	3,600	5,547	51	2,714	8,600	12951	63	3,484	12200	18498	31	1,187	59	2,845	8	252	8	1,385	106	5,669
Bacup (see Newchurch)																						
Blackburn .....(*Boro'.*)	6	203	1,443	2,223	14	418	2,363	4,100	20	621	3,806	6,323	10	340	18	539	...	...	17	1,865	45	2,744
Blackrod ..... (*Tp.*)	1	19	130	320	1	13	58	100	2	32	188	420	...	...	4	113	...	...	1	100	5	213
Bolton le Moors (*Boro'.*)	7	306	2,450	4,136	15	632	3,519	6,598	22	938	5,969	10734	26	532	72	2,809	...	...	7	1,336	105	4,677
Brierscliffe-with-Extwhistle ..... (*Tp.*)	1	30	101	213	3	78	160	290	4	108	261	503	1	25	...	...	...	...	3	169	4	194
Burnley & Habergham-eaves ..... „	3	89	511	923	11	435	1,864	3,308	14	524	2,375	4,231	7	278	14	511	...	...	8	1,359	29	2,148
Bury ..... „	7	348	2,064	3,258	13	456	2,394	3,656	20	804	4,458	6,914	16	639	19	902	3	153	3	638	41	2,332
Chorley ..... „	3	124	875	2,055	7	130	773	1,837	10	254	1,648	3,892	3	222	9	227	3	119	5	659	20	1,227
Chowbent ..... „	1	30	125	430	2	59	211	444	3	89	336	874	2	51	3	159	..	...	2	100	7	310
Clitheroe (*Munp. Boro'*)	3	185	397	828	6	292	859	1,478	9	477	1,256	2,306	6	264	1	30	1	64	6	621	14	979
Cliviger, nr. Burnley (*Tp*)	1	26	41	120	2	68	131	288	3	94	172	408	...	...	3	101		...	1	80	4	181
Colne ..... „	2	112	259	603	9	258	752	1,669	11	370	1,011	2,272	6	87	10	379	...	...	1	25	17	491
Foubridge ..... „	...	..	...	...	2	74.	143	313	2	74	143	313	...	...	3	59	...	...	...	...	3	59
Barrowford ... „	1	15	15	80	4	141	343	626	5	156	358	706	...	...	4	80	...	...	1	124	5	204
Marsden ..... „	1	29	48	180	6	179	371	809	7	208	419	989	...	...	9	244	...	...	1	80	10	324
Trawden ..... „	1	16	63	200	4	159	222	548	5	175	285	748	...	...	2	42	...	...	1	68	3	110
Total Colne Chapelry	5	172	385	1,063	25	811	1,831	3,965	30	983	2,216	5,028	6	87	28	804	...	...	4	297	38	1,188
Gold Shaw Booth, Old Lawn Booth, Wheatley Carr, Reedley Hollows..... (*Tp.*)	1	14	55	110	6	116	198	552	7	130	253	662	...	...	1	30	...	...	2	55	3	85
Haslingden ..... „	3	17	152	240	8	265	1,081	1,684	11	282	1,233	1,924	4	98	4	202	2	60	2	110	12	470
Heywood-in-Heap „	6	158	1,040	1,440	12	538	1,943	2,819	18	696	2,983	4,259	12	455	12	567	4	93	3	130	31	1,245
Higham ..... „	1	8	20	34	1	42	92	167	2	50	112	201	...	...	...	...	...	...	2	60	2	60

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS—(Continued.)

LANCASHIRE PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS.												DAY SCHOOLS.									
	Church Sunday Schools.				Sunday Schools of other Denominations.				Total Schools, Teachers, &c.				Dame and Infant.		Other Private.		Factory.		Public.		Total.	
	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Teachers.	Read in the Scriptures.	Total Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.	Schools	Scholars.
Higher Booths ...*(Tp.)*	1	45	300	486	3	100	369	620	4	145	669	1,106	...	...	...	...	...	...	1	115	1	115
Hindley .... „	1	29	300	450	6	115	488	858	7	144	788	1,308	6	255	4	132	3	94	1	48	14	529
Horwich... ..... „	1	40	300	450	3	61	236	447	4	101	536	897	1	42	6	246	2	14	...	...	9	302
Lancaster ..... . „	2	61	318	618	6	150	475	1,093	8	211	793	1,711	11	367	20	481	...	...	6	1,151	37	1,999
Leigh ..... „	1	50	200	700	3	67	220	520	4	117	420	1,220	...	...	4	86	...	...	1	99	5	185
Liverpool .....*(Boro')*	27	306	3,432	7,651	63	1,268	8,029	13365	90	1,574	11461	21016	122	2,605	293	9,181	...	...	60	23760	475	35546
Manchester .... „	25	1,480	9,500	14808	74	2,795	14305	26120	99	4,275	23805	40928	116	3,676	325	11653	3	230	38	7,451	482	23010
Salford ..... „	8	280	1,800	2,807	25	748	3,497	7,344	33	1,028	5,297	10151	34	1,146	69	2,693	10	154	10	1,550	123	5,543
Musbury .....*(Tp.)*	1	20	200	280	2	120	314	544	3	140	514	824										
Newchurchincld. Bacup	3	68	551	961	14	472	1,612	2,901	17	540	2,163	3,862	...	...	7	120	...	...	4	484	11	604
Oldham .....*(Tp.)*	3	158	1,137	1,800	25	901	4,120	7,044	28	1,059	5,257	8,844	9	354	68	2,811	1	12	2	186	80	3,363
Orrell ..... „	1	15	60	150	2	21	80	210	3	36	140	360	...	...	...	...	...	...	3	200	3	200
Over Darwen..... „	3	51	310	717	7	191	1,235	1,932	10	242	1,545	2,649	3	128	7	189	2	110	2	569	14	996
Padiham ..... „	1	26	124	266	4	122	588	976	5	148	712	1,242	...	...	4	90	...	...	2	195	6	285
Pilkington ..... „	3	87	450	950	10	278	998	1,843	13	365	1,448	2,793	13	279	8	230	...	...	4	393	25	902
Preston .....*(Boro.')*	7	324	2,324	4,093	16	474	2,752	5,298	23	798	5,076	9,391	18	1,075	31	1,177	1	50	22	3,503	72	5,805
Radcliffe.....*(Par.)*	2	40	380	530	1	49	330	490	3	89	710	1,020	...	...	8	477	...	...	2	35	10	512
Rawtenstall.....*(Tp.)*	1	60	250	350	2	98	475	640	3	158	725	990	...	...	1	35	1	22	2	350	4	407
Rochdale .....*(Par.)*																						
Wardleworth ..*(Tp.)*	2	85	417	834	6	421	1,707	2,787	8	506	2,124	3,621	1	20	15	498	...	...	5	930	21	1,448
Castleton..... „	2	87	463	935	10	279	927	2,160	12	366	1,395	3,095	7	123	16	740	...	...	2	120	25	983
Spotland ..... „	2	78	400	711	15	422	1,455	2,624	17	500	1,855	3,335	8	192	18	721	...	...	4	143	30	1,056
Wuerdle and Wardle	2	70	327	654	8	162	401	1019	10	232	728	1,673	1	55	1	53	...	...	2	200	4	308
Butterworth ....*(Tp.)*	1	32	120	302	6	127	382	746	7	159	502	1,048	6	125	...	...	...	...	7	483	13	608
Blatchingworth and Calder Brook*(Tps.)*	1	53	174	294	6	158	360	707	7	211	534	1,001	4	141	5	211	...	...	2	53	11	405
Todmorden & Walsdn.	3	170	515	710	5	348	633	1,245	8	518	1,148	1,955	6	122	6	338	...	...	1	25	13	485
Total Rochdale Parish	13	575	2,421	4,440	56	1,917	5,865	11288	69	2,492	8,286	15728	33	778	61	2,561	...	...	23	1,954	117	5,293
Rusholme.....*(Tp.)*	1	15	100	170	2	37	129	297	3	52	229	467	...	...	5	68	...	...	2	263	7	331
Sabden, (Tp. Pendletn.)	1	14	52	93	3	51	325	559	4	65	377	652	...	...	...	...	...	...	2	178	2	178
St. Helen's, Windle, Eccleston, Parr, & Sutton	3	85	1,100	1,900	6	123	1,030	1,850	9	208	2,130	3,750	22	590	14	461	...	...	10	1,195	46	2,246

TABLE No. II.—SUNDAY SCHOOLS AND DAY SCHOOLS—(Continued.)

LANCASHIRE PLACE. [For the Parishes in which situated, and the Population, see Table I.]	SUNDAY SCHOOLS. Church Sunday Schools. Schools	Teachers.	Read in Scriptures.	Total Scholars.	Sunday Schools of other Denominations. Schools	Teachers.	Read in Scriptures.	Total Scholars.	Total Schools, Teachers, &c. Schools	Teachers.	Read in Scriptures.	Total Scholars.	DAY SCHOOLS. Dame and Infant. Schools	Scholars.	Other Private. Schools	Scholars.	Factory. Schools	Scholars.	Public. Schools	Scholars.	Total. Schools	Scholars.
Tildesley	2	122	374	708	3	69	300	517	5	191	674	1,225	2	140	2	45	...	...	1	175	5	360
Tottington Lower-end	3	105	509	763	6	187	818	1,349	9	292	1,327	2,112	5	117	2	74	1	81	4	187	12	459
Warrington Boro.' including Latchford	4	150	1,000	1,537	9	162	1,034	1,653	13	312	2,034	3,190	9	164	38	1,068	...	...	9	1,860	56	3,092
Westhoughton *(Tp.)*	3	18	350	500	5	108	408	622	8	126	758	1,122	...	...	3	63	...	...	3	150	6	213
Walmersley-cum-Shuttleworth	2	36	130	440	4	117	442	994	6	153	572	1,434	4	136	6	204	1	12	2	185	13	537
Wigan *(Boro.')*	4	136	830	1,511	11	324	1,432	3,222	15	460	2,262	4,733	10	158	33	987	2	176	6	1,068	51	2,389
Winwick, Newton-in-Willows, and Ashton-in-Mackerfield	9	87	588	1,411	13	200	945	1,806	22	287	1,533	3,217	13	458	9	331	...	...	9	643	31	1,432
TOTAL LANCASHIRE	199	7,167	43729	75930	569	18715	80129	142482	768	25882	123858	218412	555	16646	1282	45482	48	1,696	310	57631	2195	121455
CHESHIRE.																						
Hyde, including Hyde and Werneth, Godley, and Newton	3	123	542	1,335	14	527	1,515	2,858	17	650	2,057	4,193	14	522	19	936	...	...	2	331	35	1,789
Macclesfield *(Boro.')*	5	300	1,200	1,813	11	918	4,086	6,156	16	1,218	5,286	7,969	31	1,300	22	762	...	...	5	802	58	2,864
Mottram, Staley, Hollingworth, and Tintwhistle *(Tps.)*	7	240	820	709	7	215	870	1,620	14	455	1,690	3,329	2	290	4	216	1	46	5	580	12	1,132
Sandbach "	1	45	300	470	7	114	600	949	8	159	900	1,419	...	...	7	240	...	...	1	231	8	471
Stockport *(Boro.')*	3	152	611	1,295	15	883	5,772	9,215	18	1,035	6,383	10510	4	196	47	1,607	1	12	4	699	56	2,514
TOTAL CHESHIRE	19	860	3,473	6,622	54	2,657	12843	20798	73	3,517	16316	27420	51	2,308	99	3,761	2	58	17	2,643	169	8,770
DERBYSHIRE																						
Glossop (9 Townships.)	1	60	220	400	15	325	1,303	2,771	16	385	1,523	3,171	6	531	12	578	...	...	1	140	19	1,249

GRAND TOTALS.

YORKSHIRE	180	5801	20238	40499	635	30386	64331	119029	815	36187	84569	159528	...	17785	...	30265	135	4680	...	26288	...	79118
LANCASHIRE	199	7167	43729	75930	569	18715	80129	142482	768	25882	123858	218412	555	16646	1282	45482	48	1696	310	57631	2195	121455
CHESHIRE	19	860	3473	6622	54	2657	12843	20798	73	3517	16316	27420	51	2308	99	3761	2	58	17	2643	169	8770
DERBYSHIRE	1	60	220	400	15	325	1303	2771	16	385	1523	3171	6	531	12	578	...	...	1	140	19	1249
Grand Totals.	399	13888	67660	123451	1273	52083	158606	285080	1672	65971	226266	408531	...	37270	...	80186	185	6434	...	86702	...	210592

TABLE No. III.—COUNTY DENOMINATIONAL SUMMARY.—YORKSHIRE.

SUMMARY OF RELIGIOUS DENOMINATIONS in the same Districts and Counties as in Tables No. I. and II., distinguishing the Places of Worship, Number of Sittings, and Numbers of Sunday Schools, Teachers, and Scholars, belonging to EACH RELIGIOUS DENOMINATION; with the Places of Worship built before 1800, and since.

DENOMINATIONS.	CHURCH AND CHAPEL ACCOMMODATION.								SUNDAY SCHOOLS.			
	Built before 1800.		Built since 1800.				Total Churches & Chapels.					
			Parliamentary.		Other.							
	Churches and Chapels.	Sittings.	Churches.	Sittings.	Churches and Chapels.	Sittings.	Churches and Chapels.	Sittings.	Schools.	Teachers.	Readers in Scriptures.	Total Scholars.
Established Church	87	72,784	29	31,526	51	32,426	167	136,736	180	5,801	20,238	40,499
Baptists	18	10,675	...	...	47	19,719	65	30,394	71	3,473	6,609	12,700
Catholics	1	650	...	...	11	5,734	12	6,384	9	155	834	1,836
Christian Brethren	...	...	...	...	16	3,490	16	3,490	7	276	379	926
Friends	14	6,466	...	...	1	300	15	6,766	2	21	55	106
Inghamites	2	500	...	...	...	...	2	500	1	4	12	36
Independents	34	22,653	...	..	57	36,508	91	59,161	108	5,043	13,773	23,714
Wesleyan Methodists	25	15,194	...	...	204	101,929	229	117,123	237	13,410	26,156	48,511
Association Ditto	...	...	...	...	26	11,228	26	11,228	25	970	2,903	4,575
Independent Ditto	...	...	...	...	3	338	3	338	2	79	96	248
New Connexion Ditto	5	3,300	...	...	38	13,887	43	17,187	44	2,101	4,597	8,423
Primitive Ditto	2	240	...	...	80	20,198	82	20,438	69	2,532	3,815	8,801
Moravians	5	2,150	...	...	1	400	6	2,550	6	190	464	765
New Jerusalem Church	...	...	...	...	4	916	4	916	4	155	295	456
Presbyterians	1	150	...	..	...	...	1	150	1	28	38	88
Unitarians	8	4,365	...	...	1	420	9	4,785	10	201	714	1,030
Various	1	560	...	...	12	1,381	13	1,941	39	1,748	3,591	6,814
Totals	203	139,687	29	31,526	552	248,874	784	420,087	815	36,187	84,569	159,528

TABLE No. III.—COUNTY DENOMINATIONAL SUMMARY.—LANCASHIRE.

SUMMARY OF RELIGIOUS DENOMINATIONS in the same Districts and Counties as in Tables No. I. and II., distinguishing the Places of Worship, Number of Sittings, and Numbers of Sunday Schools, Teachers, and Scholars, belonging to EACH RELIGIOUS DENOMINATION; with the Places of Worship built before 1800, and since.

DENOMINATIONS.	CHURCH AND CHAPEL ACCOMMODATION.								SUNDAY SCHOOLS.			
	Built before 1800.		Built since 1800.				Total Churches & Chapels.					
			Parliamentary.		Other.							
	Churches and Chapels.	Sittings.	Churches.	Sittings.	Churches and Chapels.	Sittings.	Churches and Chapels.	Sittings.	Schools.	Teachers.	Readers in Scriptures.	Total Scholars.
Established Church	83	93,918	25	34,985	92	92,345	200	221,248	199	7,167	43,729	75,930
Baptists	13	6,720	...	...	55	22,165	68	28,885	59	1,520	6,291	10,868
Catholics	11	8,949	...	...	25	28,050	36	36,999	39	1,032	10,044	17,792
Christian Brethren	1	600	...	...	10	2,870	11	3,470	14	431	1,449	2,307
Friends	7	3,100	...	...	6	3,050	13	6,150	4	70	290	453
Inghamites	3	1,050	...	...	2	430	5	1,480	4	78	196	396
Independents	17	11,839	...	...	75	45,657	92	57,496	108	3,556	17,697	30,206
Lady Huntingdon's	1	520	...	...	3	2,730	4	3,250	6	162	853	1,472
Wesleyan Methodists	16	12,317	...	...	100	53,943	116	66,260	124	4,735	17,664	32,602
Association Ditto	...	..	..	...	48	24,495	48	24,495	54	2,115	8,459	14,953
Calvinistic Ditto	1	1,500	...	...	5	3,900	6	5,400	7	189	677	962
Episcopalian Ditto	...	...	...	...	1	450	1	450	1	10	43	70
Independent Ditto	1	600	...	...	11	3,036	12	3,636	10	262	935	2,011
New Connexion Ditto	1	300	...	...	21	11,105	22	11,405	25	1,378	3,949	6,442
Primitive Ditto	1	400	...	...	53	15,108	54	15,508	51	1,443	3,625	8,533
Welch Ditto	1	800	...	...	3	1,100	4	1,900				
Moravians	...	...	...	...	2	850	2	850	2	54	168	289
New Jerusalem Church	2	950	...	...	10	3,032	12	3,982	9	317	1,045	1,845
Presbyterians	4	1,250	...	...	3	1,980	7	3,230	7	211	895	1,656
Scotch Kirk	1	850	...	...	6	5,250	7	6,100	5	109	856	1,351
Scotch Seceders	1	800	...	...	2	1,700	3	2,500	2	91	450	684
Stephens's Followers	...	...	...	...	2	1,500	2	1,500	2	127	520	790
Unitarians	14	6,900	...	...	8	3,914	22	10,814	17	394	2,104	3,220
Various	..	...	...	...	21	7,024	21	7,024	19	431	1,919	3,580
Totals	179	153,363	25	34,985	564	335,684	768	524,032	768	25,882	123,858	218,412

TABLE No. III.—GENERAL DENOMINATIONAL SUMMARY OF YORKSHIRE, LANCASHIRE, CHESHIRE, & DERBYSHIRE.

DENOMINATIONS.	CHURCH AND CHAPEL ACCOMMODATION.								SUNDAY SCHOOLS.			
	Built before 1800.		Built since 1800.				Total Places of Worship.					
			Parliamentary.		Other.							
	Churches and Chapels.	Sittings.	Churches.	Sittings.	Churches and Chapels.	Sittings.	Churches and Chapels.	Sittings.	Schools.	Teachers.	Readers in Scriptures.	Scholars.
Established Church	178	176,752	57	70,611	148	129,741	383	377,104	399	13,888	67,660	123,451
Baptists	31	17,395	...	...	108	43,884	139	61,279	132	5,049	13,184	24,003
Catholics	13	10,199	...	...	38	35,584	51	45,783	51	1 295	11,408	20 940
Christian Brethren	1	600	...	...	29	7,020	30	7,620	24	766	1,996	3,535
Friends	22	9,766	...	...	7	3,350	29	13,116	6	91	345	559
Inghamites	5	1,550	...	...	2	430	7	1.980	5	82	208	432
Independents	56	38,022	...	...	141	86.171	197	124,193	231	9,014	33,506	57,308
Lady Huntingdon's	1	520	...	...	3	2,730	4	3.250	6	162	853	1,472
Wesleyan Methodists	44	29,711	...	...	321	162,698	365	192,409	383	19,089	46,931	86.989
Association Ditto	...	...	...	...	79	37,423	79	37,423	86	3,221	11,863	20,469
Calvinistic Ditto	1	1,500	...	...	5	3,900	6	5,400	7	189	677	962
Episcopalian Ditto	...	...	...	...	1	450	1	450	1	10	43	70
Independent Ditto	1	600	...	...	14	3,374	15	3 974	12	341	1,031	2,259
New Connexion Ditto	8	4,558	...	...	63	27,742	71	32,300	76	3.808	10,192	17,719
Primitive Ditto	3	640	...	...	142	37,720	145	38,360	127	4,185	8,174	18,832
Welsh Ditto	1	800	...	...	3	1,100	4	1.900				
Moravians	5	2,150	...	...	3	1,250	8	3,400	8	244	632	1,054
New Jerusalem Church	2	950	...	...	14	3,948	16	4,898	13	472	1,340	2,301
Presbyterians	8	2,400	...	...	3	1,980	11	4,380	9	283	1,083	2,008
Scotch Kirk	1	850	...	..	6	5,250	7	6,100	5	109	856	1,351
Ditto Secession	1	800	...	...	2	1,700	3	2,500	2	91	450	684
Stephens's Followers	...	...	...	...	2	1,500	2	1,500	2	127	520	790
Unitarians	23	11,465	...	...	10	4,684	33	16 149	27	595	2,818	4,250
Various	1	560	...	...	34	8,555	35	9,115	60	2,860	10,496	17,093
Totals	406	311,788	57	70,611	1,178	612,184	1,641	994,583	1,672	65,971	226,266	408,531

TABLE No. IV.—DENOMINATIONAL SUMMARY OF LARGE TOWNS.

DENOMINATIONAL SUMMARY OF LARGE TOWNS, specifying the Number of Sittings in Places of Worship before 1800, and since, and the Numbers of Sunday School Teachers and Scholars, belonging to EACH RELIGIOUS DENOMINATION.

DENOMINATIONS.	**MANCHESTER** and **SALFORD** Boroughs—Pop. 310,592.					**LIVERPOOL**—Boro'—Pop. 284,000.					**ASHTON**—Parish, & Townships of Dukinfield & Staley Wood.—Pop. 73,383.				
	Church and Chapel Accommodation.			Sunday Schools.		Church and Chapel Accommodation.			Sunday Schools.		Church and Chapel Accommodation.			Sunday Schools.	
	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.
Episcopalians	18,651	26,300	44,951	1,760	17,615	15,911	35,776	51,687	306	7,651	4,149	5,266	9,415	770	5,547
Baptists	300	4,550	4,850	207	1,844	1,150	4,850	6,000	104	806	...	1,370	1,370	123	625
Catholics	1,200	4,900	6,100	323	4,882	2,222	8,000	10,222	50	2,878	...	1,700	1,700	47	1,000
Christian Brethren	600	700	1,300	75	750	...	...	...	...	...	..	1130	1130	243	772
Friends	...	1,900	1,900	24	180	950	...	950	26	113					
Independents	2,436	10,115	12,551	749	8,086	700	7,350	8,050	256	2,368	...	2,550	2,550	425	2,188
Wesleyan Methodists	3,300	13,156	16,456	1,141	9,255	1,312	4,550	5,862	191	1,516	...	1,750	1,750	238	1,341
Association Ditto	...	7,550	7,550	407	3,239	...	2,896	2,896	202	1,539	...	200	200	14	120
New Connexion Ditto	...	1,980	1,980	100	715	...	1,900	1,900	73	520	300	4,852	5,152	1,036	4,059
Primitive Ditto	...	2,390	2,390	107	946	400	300	700	26	164	...	1,130	1,130	155	681
Independent Ditto	...	300	300	18	100	...	...	...	...	...	...	400	400	39	192
Welch Ditto	...	...	...	...	...	800	900	1,700			Moravn.	400	400	37	178
Calvinistic Ditto	...	...	...	...	...	1,500	3,900	5,400	189	962					
New Jerusalem Church	700	450	1,150	45	385										
Scotch Kirk	...	1,350	1,350	40	423	850	2,800	3,650	26	548	Presbytn	950	950	61	393
Scotch Secession	800	...	800	58	440	...	1,700	1,700	33	244					
Unitarians	1,400	1,220	2,620	126	1,164	1,150	800	1,950	10	280					
Various	...	954	954	30	260	...	4,520	4,520	82	1,427		1,620	1,620	169	612
Welch Independents	...	3,356	3,356	93	795				Followers of Mr. Stephens..			1,500	1,500	127	790
Totals	29,387	81,171	110,558	5,303	51,079	26,945	80,242	107,187	1,574	21,016	4,449	24,818	29,267	3,484	18,498

	LEEDS—Parish—Pop. 151,840.					**HALIFAX**—Parish—Pop. 130,678.					**BRADFORD**—Parish—Pop. 105,259.				
Episcopalians	10,665	10,672	21,337	907	8,957	13,840	4,926	18,766	709	5,633	3.550	9,638	13,188	711	4,146
Baptists	700	3,050	3,750	267	1,011	4,265	1,722	5,987	954	3,323	3,092	3,912	7,004	893	3,909
Catholics	...	1,400	1,400	68	810	...	460	460	4	60	...	500	500	26	300
Christian Brethren	...	...	...	...	...	...	976	976	52	208					
Friends	1,200	...	1,200	...	...	746	...	746	...	...	1,200		1,200	9	50
Independents	1,100	7,613	8,713	475	2,569	4,310	5,253	9,563	1,035	5,117	3,150	4,620	7,770	759	3,779
Inghamites	200	...	200	4	36	300	...	300							
Wesleyan Methodists	1,900	16,485	18,385	1,536	7,100	3,365	13,526	16,891	2,014	8,040	1,220	13,035	14,255	1,990	5,797
Association Ditto	...	4,541	4,541	338	1,935	...	2,610	2,610	256	1,099	...	1,350	1,350	59	155
New Connexion Ditto	600	1,686	2,286	274	1,188	1,500	3,630	5,130	884	2,921	...	800	800	28	150
Primitive Ditto	90	3,214	3,304	327	1,650	..	2,715	2,715	278	946	150	2,723	2,873	354	1,147
New Jerusalem Church	...	150	150	10	30					Moravn..	300		300	10	60
Temperance Church	560	...	560	18	110										
Unitarians	1,380	...	1,380	38	188	650	420	1,070	79	267	480		480	15	57
Various	...	30	30	126	827	...	...	...	232	732	•				
Totals	18,395	48,841	67,236	4,388	26,411	28,976	36,238	65,214	6,497	28,346	13,142	36,578	49,720	4,854	19,550

TABLE No. IV.—DENOMINATIONAL SUMMARY OF LARGE TOWNS—(CONTINUED.)

DENOMINATIONS.	SHEFFIELD—PARISH—Pop. 110,891.					ROCHDALE—PARISH—Pop. 67,874.					PRESTON—BOROUGH—Pop. 50,829.				
	Church and Chapel Accommodation.			Sunday Schools.		Church and Chapel Accommodation.			Sunday Schools.		Church and Chapel Accommodation.			Sunday Schools.	
	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.
Episcopalians	4,400	10,570	14,970	390	3,901	2,310	6,312	8,822	575	4,440	2,550	7,650	10,200	324	4,093
Baptists	...	1,800	1,800	147	686	260	2,200	2,460	237	1,273	430	460	890	24	192
Catholics	...	800	800	20	200	...	600	600	24	350	2,510	1,850	4,360	118	1,920
Christian Brethren	...	...	...	...	...	. .	300	300	23	128	...	180	180	9	70
Friends	1,000	...	1,000	...	...	...	300	300	...	...	500	...	500	12	70
Independents	4,500	2,000	6,500	424	2,375	...	2,404	2,404	237	1,560	...	1,690	1,690	73	766
Ditto (Lady Huntingdon's)	...	...	...	. .	...	...	880	880	91	722	...	750	750	19	200
Wesleyan Methodists	1,400	9,150	10,550	824	3,929	...	5,077	5,077	461	2,195	...	2,600	2,600	144	1,450
Association Ditto	...	820	820	50	232	...	4,520	4,520	446	3,145	...	500	500	22	160
New Connexion Ditto	900	1,215	2,115	144	1,076	...	1,050	1,050	60	450					
Primitive Ditto	...	1,500	1,500	45	264	...	1,960	1,960	264	1,005	...	750	750	43	400
Episcopalian Ditto	...	...	...	...	...	...	. .	...	...	. .	...	450	450	10	70
New Jerusalem Church	...	...	...	...	...	...	...	...	...	...	...	200	200		
Plymouth Brethren	...	50	50												
Presbyterians	...	. .	...	...	...	350	...	350	40	280					
Unitarians	915	...	915	25	250	250	300	550	34	180	280	...	280		
Various	. .	100	100												
Totals	13,115	28,005	41,120	2,069	12,913	3,370	25,903	29,273	2,492	15,728	6,270	17,080	23,350	798	9,391

	HUDDERSFIELD—BORO'—P. 25,018.					BOLTON—BOROUGH—Pop. 50,500.					STOCKPORT—BOROUGH—Pop. 50,495.				
Episcopalians	1,620	3,316	4,936	200	1,672	2,450	6,000	8,450	306	4,136	2,800	1,800	4,600	152	1,295
Baptists	...	...	...	...	...	...	710	710	40	343	...	1,050	1,050	...	...
Catholics	...	700	700	10	150	...	700	700	40	900	...	800	800	26	360
Friends	600	...	600	...	...	...	350	350	...	..	200	...	200		
Independents	...	2,800	2,800	126	853	900	1,025	1,925	115	1,195	1,410	850	2,260	47	352
Wesleyan Methodists	...	4,710	4,710	174	1,005	...	2,190	2,190	178	1,930	700	2,101	2,801	231	2,178
Association Ditto	...	...	...	...	...	...	1,010	1,010	120	1,100	...	...	...	27	110
New Connexion Ditto	...	1,088	1,088	176	780	...	230	230	16	120	728	600	1,328	73	830
Primitive Ditto	...	650	650	50	170	...	320	320	19	120	...	824	824	49	384
Independent Ditto	...	...	...	...	...	...	700	700	54	550					
New Jerusalem Church	...	...	...	...	...	250	...	250	14	110					
Scotch Kirk	...	...	...	...	...	...	400	400							
Unitarians	...	...	...	...	...	620	700	1,320	36	230	200	350	550		
Various	...		...	190	575	...	150	150	...	...	...	...		430	5,001
Totals	2,220	13,264	15,484	926	5,205	4,220	14,485	18,705	938	10,734	6,038	8,375	14,413	1,035	10,510

TABLE No. IV.—DENOMINATIONAL SUMMARY OF LARGE TOWNS.—(CONTINUED.)

DENOMINATIONS.	OLDHAM—TOWNSHIP—Pop. 42,593.					BLACKBURN—BOROUGH—Pop. 36,614.					WAKEFIELD—PARISH—Pop. 28,321.				
	CHURCH AND CHAPEL ACCOMMODATION.			SUNDAY SCHOOLS.		CHURCH AND CHAPEL ACCOMMODATION.			SUNDAY SCHOOLS.		CHURCH AND CHAPEL ACCOMMODATION.			SUNDAY SCHOOLS.	
	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.
Episcopalians	2,300	1,837	4,137	158	1,800	5,200	2,500	7,700	203	2,223	3,534	4,150	7,684	91	806
Baptists	...	640	640	39	400	400	690	1,090	42	400	...	600	600	20	70
Catholics	...	500	500	20	170	...	800	800	32	370	...	400	400	10	86
Christian Brethren	...	260	260	49	365										
Episcopalian Seceders	...	...	...	70	736						450	...	450		
Friends	...	...	...	...	...	...	...	...	...	...	950	1,150	2,100	157	1,047
Independents	428	1,550	1,978	188	1,407	1,450	1,300	2,750	163	1,455	471	3,540	4,011	223	1,180
Wesleyan Methodists	735	240	975	181	1,041	...	1,000	1,000	30	280					
Association Ditto	...	300	300	45	260	...	900	900	67	685					
New Connexion Ditto	...	615	615	45	262										
Primitive Ditto	...	900	900	74	754	...	700	700	30	240	...	908	908	87	525
Independent Ditto	...	900	900	135	1,233										
Welch Ditto	...	200	200												
Moravians	...	450	450	17	111										
New Jerusalem Church	...	...	...	...	...	...	200	200	16	120					
Presbyterians	...	...	...	...	...	...	800	800	38	550					
Unitarians	...	240	240	12	100	...	...	...	...	...	700	...	700	8	120
Various	...	...	...	26	175	...	...	...	...	...	...	230	230		
Welch Baptists	...	50	50												
Totals	3,463	8,682	12,145	1,059	8,844	7,050	8,890	15,940	621	6,323	6,105	10,978	17,083	596	3,834

	WIGAN—BOROUGH—Pop. 25,524.					WARRINGTON—BORO'—Pop. 20,750.					BURY—TOWNSHIP—Pop. 20,500.				
Episcopalians	3,300	1,200	4,500	136	1,511	2,800	2,700	5,500	150	1,537	3,600	2,000	5,600	348	3,258
Baptists	...	370	370	52	546	...	200	200	4	12	...	530	530	10	50
Catholics	...	2,200	2,200	164	1,550	...	1,400	1,400	9	300	...	600	600	15	300
Friends	...	...	...	...	...	...	300	300	...	Christian Breth.	600	600	600	55	320
Independents	500	600	1,100	47	565	500	400	900	30	190	700	1,200	1,900	133	1,122
Ditto (Lady Huntingdon's)	...	...	...	...	...	...	1,100	1,100	16	250					
Wesleyan Methodists	380	...	380	29	232	800	...	800	46	345	...	1,100	1,100	61	390
Association Ditto	...	...	...	...	...	...	...	...	...	...	...	1,000	1,000	109	850
New Connexion Ditto	...	...	...	...	...	...	...	...	...	...	...	358	358	32	212
Primitive Ditto	...	...	...	...	...	...	250	250	20	200	...	130	130	6	62
Independent Ditto	...	200	200	20	202	600	...	600	25	250					
New Jerusalem Church	...	100	100	...	...	...									
Presbyterians	300	...	300	12	127	...									
Unitarians	...	...	..	..	...	800	...	800	12	106	700	...	700	35	350
Totals	4,480	4,670	9,150	460	4,733	5,500	6,350	11,850	312	3,190	5,000	7,518	12,518	804	6,914

TABLE No. IV.—DENOMINATIONAL SUMMARY OF LARGE TOWNS.—(CONTINUED.)

DENOMINATIONS.	COLNE—CHAPELRY—Pop. 20,648.					BURNLEY—TOWNSHIP—Pop. 18,840.					ROTHERHAM—PARISH—Pop. 13,385.				
	CHURCH AND CHAPEL ACCOMMODATION.			SUNDAY SCHOOLS.		CHURCH AND CHAPEL ACCOMMODATION.			SUNDAY SCHOOLS.		CHURCH AND CHAPEL ACCOMMODATION.			SUNDAY SCHOOLS.	
	Sittings before 1800.	Sittings since 1800	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800	Sittings since 1800	Total Sittings.	Total Teachers.	Total Scholars.	Sittings before 1800.	Sittings since 1800.	Total Sittings.	Total Teachers.	Total Scholars.
Episcopalians	1,515	1,720	3,235	172	1,063	2,500	2,010	4,510	89	923	2,950	1,127	4,077	108	730
Baptists	...	716	716	29	182	430	518	948	70	388	...	400	400	12	88
Catholics	...	...	...	..	...	..	600	600	10	200	..	224	224		
Friends	650	...	650												
Independents	...	1,180	1,180	107	640	...	950	950	64	538	900	290	1,190	92	494
Inghamites	650	250	900	44	252										
Wesleyan Methodists	120	4,030	4,150	392	1,658	800	2,150	2,950	140	1,023	340	1,700	2,040	167	824
Association Ditto	...	500	500	32	132	...	1,180	1,180	111	909					
Primitive Ditto	..	1,370	1,370	207	1,101	...	500	500	40	250	...	200	200	20	143
Plymouth Brethren	...	...	...	...	..	...	...	...	...	...	...	50	50		
Unitarians	...	...	...	...	...	...	...	...	...	...	240	...	240	22	50
Totals	2,935	9,766	12,701	983	5,028	3,730	7,908	11,638	524	4,231	4,430	3,991	8,421	421	2,329
	KEIGHLEY—PARISH—Pop. 13,378.					**BARNSLEY**—TOWNSHIP—Pop. 12,370.					**BINGLEY**—PARISH—Pop. 10,159.				
Episcopalians	1,100	904	2,004	182	890	1,020	1,130	2,150	109	775	500	...	500	79	250
Baptists	...	894	894	80	219	...	...		...	...	450	550	1,000	66	202
Catholics	...	...	...	...	...	...	600	600	12	200					
Friends	...	...	...	...	...	...	300	300							
Independents	...	600	600	45	424	200	400	600	27	175	...	660	660	84	281
Wesleyan Methodists	...	2,418	2,418	462	1,398	900	80	980	46	280	...	1,883	1,883	365	1,214
Association Ditto	...	432	432	48	164	...	600	600	55	400					
New Connexion Ditto	...	...	...	...	...	...	700	700	43	210					
Primitive Ditto	...	1,080	1,080	159	390	...	380	380	26	200	...	660	660	169	390
Independent Ditto	...	...	...	...	...	...	...	...	...	...	...	100	100	58	127
Various	...	...	...	...	...	...	...	...	28	120					
Totals	1,100	6,328	7,428	976	3,485	2,120	4,190	6,310	346	2,360	950	3,853	4,803	821	2,464

LETTER II.

To the RIGHT HON. SIR ROBERT PEEL, Bart.

Sir,—If the character of a great community were not of serious importance, or if the attempts made to degrade the Manufacturing Districts in the eyes of the world had not been manifold, long-continued, and too successful, I should not have felt it necessary to add anything to the mass of proof which I have already offered relative to the Means of Education and Religious Instruction in these districts.

But there are some topics to which I was last week unable to allude, and which are of such moment that I feel compelled to notice them; and there are also points connected with the religious and educational state of these districts, as illustrated in my former Letter, imperatively calling for remarks which I could not then offer.

You are aware, Sir, that the prejudice against the Manufacturing Districts is of much older date than Lord Ashley's speech or the Report of the Children's Employment Commissioners. It has respect not merely to the alleged want of education and religious instruction, but to the social condition of the people and the nature and effects of their employments. This prejudice has been growing up ever since the first Committee on Factory Labour, eleven years since; and it has been industriously cultivated by many persons, and from various motives,—by Conservative politicians, because of the prevalence of Liberal opinions here,—by the Agricultural and Colonial interests, because here their monopolies were most actively assailed,—and by the High Church, because in these districts the Dissenters outnumbered them. I fear it may be said that in the South of England there is a general impression that the Manufacturing Districts are scenes of vice, ignorance, sedition, irreligion, cruelty, and wretchedness,—that in all these things they are believed to have a bad pre-eminence above the rural population, and the cities and towns which are not seats of manufactures,—that they are even looked upon with lively alarm, under the impression

that their moral condition is daily growing worse,—that the factory system is supposed to be incompatible with the health or happiness of the operatives, and to be a system by which a few make their fortunes at the expense of misery to the many,—that under a bloated exterior of prosperity there lies a fearful mass of disease,—and that, in short, such is the worthlessness of the whole manufacturing population as to justify the memorable declaration of the *Standard*,—"England "would be as great and powerful, and all useful Englishmen would "be as rich as they are, though one ruin should engulph all the "manufacturing towns and districts of Great Britain!"

I need not, *to you*, Sir, expose the absurdity of these views. You are too well informed concerning the state of the Manufacturing Districts, and their immense importance to the national prosperity, to be imposed upon by such ignorant misrepresentations. But you must be aware of the prevalence of these views, especially among your own party; and you can well appreciate the effect which they have had, and must continue to have, in biasing the minds of legislators on all questions affecting the manufacturing population. You will, therefore, excuse me if I devote a few sentences to the suggesting of considerations which may induce candid men to relinquish prejudices so injurious.

I admit that the Manufacturing Districts have a repulsive exterior. The smoke that hangs over them,—their noisy, bustling, and dirty streets,—the large proportion of the working classes seen there, many of whom have their persons and clothes blackened with their occupations,—the hum and buzz of machinery in the factories,—the flaming of furnaces,—the rude earnestness of the "unwashed artificers,"—and their provincial dialect,—are little calculated to gratify "ears polite," or to please the eye accustomed to parks and green fields.

But, beneath this unpleasing exterior, there moves steadily on that energetic and persevering industry, which, combined with the highest mechanical skill, large capital, and mercantile intelligence and enterprise, constitutes *the main spring of all the foreign commerce of England*,—which, by supplying 49-50ths of all our exports, furnishes almost our *only* means of purchasing raw materials, luxuries, and necessaries from other countries,*—which is conse-

* The exports of "British and Irish produce and manufactures," in 1840, were as follows:—

Agricultural produce	£1,159,868
Produce of Manufactures, Mines, &c.	50,246,562
Total	£51,406,430

quently the prop of the maritime power and greatness of England,—which, by enabling our merchants to enter all foreign markets as buyers, animates the industry of every quarter of the globe, as well as enriches our own island,—which has added more to the wealth, population, and power of England than at the close of the last century the boldest speculator could have thought possible,—which has largely augmented the income of the land-owner,—and which, by the opulence it has created, has stimulated taste, rewarded genius, and promoted all the elegances that adorn the most advanced civilization.

Nor has this been, as is ignorantly supposed, at the expense of the happiness of the manufacturing operatives. In these very districts, *wages* are on the average *much higher than in any other part of the United Kingdom*,* and there has consequently been the means of greater substantial comfort. In the largest of all the manufacturing districts, Lancashire, *the Poor's Rate is lower per head than in any other county*.† The factory system, so far from being injurious or oppressive to the workman, gives him the benefit of the most perfect and most expensive tools in the world—all the splendid inventions of Arkwright, Hargreaves, Crompton, Cartwright, Watt, and many others, combined and arranged in an admirable series, within one building; and it links with him, in an indissoluble bond of interest, capitalists of the largest means and greatest skill and experience. The labour of the factory, instead of being severe, is light,—the heavy work being done by the steam-engine and the other machinery, and the duty of the workmen being chiefly to supply the material, to watch the movements of the machines, and to convey the article from one process to another. The hardest labour, perhaps, is in the woollen mills, which, however, contain the healthiest body of workmen.

I speak that which I personally know; and I am a disinter-

* The average wages of all the workers in the cotton mills, including men, *women*, and *children*, with a very large proportion of the two latter classes, is 10s. 6d. per week. The higher class of male adults receive from 20s. to 30s. a week. But the male adults among *agricultural* labourers only receive on the average 10s. a week.

† The county of Lancaster has probably a larger proportion of the labouring class than any other county; yet the ratio which the expenditure of the poor bore to the population in the year ending 25th March, 1841, (though a year of severe manufacturing distress), was only 3s. 2d. per head, in Cheshire it was 3s. 11d., and in the West Riding of Yorkshire it was 4s. 3d.; whilst in the *agricultural* county of Bedfordshire it was 7s. 7d., in Dorsetshire 9s. 2d., in Berks 9s. 3d., in Buckinghamshire 9s. 6d., in Essex 9s. 11d., and in Wiltshire 10s. 3d.—*See Eighth Report of the Poor Law Commissioners, p.* 751.

ested witness, having no connection with any branch of manufactures. These have been my opinions ever since I made careful inquiry on the subject, whilst writing the "History of the Cotton Manufacture" ten years ago. But hear the testimony of a witness whose authority is much higher than mine, Mr. Leonard Horner, the Factory Inspector in the great cotton district, who, after he had been engaged three years in his duties, made this declaration in his official report to the Home Secretary, on the 18th of January, 1837 :—

"That instances of cruelty and oppression are common, or occur in a greater proportion among mill-owners than other classes, or that there is among them a smaller proportion of benevolent good men, may be most confidently denied. Indeed I know of *no description of persons* of whom so many instances may be brought forward of *active benevolent exertions* and *large pecuniary sacrifices* to promote the *welfare of the people they employ.*

"As I have, in the discharge of my functions as Commissioner of Inquiry and Inspector, in the course of the last three years, visited as great a number of factories as perhaps any other individual, possessing authority to inquire, has done, I deem it an act of public duty and of justice to take this occasion of my official Report *most unequivocally to deny the truth of those general accusations* against the masters so freely indulged in of late, and of those pictures of *oppression, debilitated health,* and *suffering,* represented to be characteristic of factory employment.

"When I have been visiting those establishments (of which I could draw out a long list) where order, cleanliness, and attention on the part of the master to the comfort and welfare of his work-people are conspicuous, I have often wished that those who so thoughtlessly believe and give currency to tales of the miseries of the factory workers, and of the cruelty and hard-heartedness of their masters, would go to some of the mills to which I could send them, and judge for themselves. They would then see how greatly they have erred in their general condemnation of what they term the *factory system,* and *how much virtue, intelligence, comfort, and happiness are to be found among the workers in a well-regulated mill.* The statements as to the *unhealthiness* of factory employment are also *exceedingly erroneous,* inasmuch as a part, and comparatively a small part, is unfairly held out as a representation of the general condition. To be convinced of this, one has only to see the young women and lads coming out from a great power-loom shed, even in the heart of a great town like Manchester or Stockport, with all their disadvantages, and still more in the smaller towns and rural districts ; or to see the workers in the woollen or worsted factories in the West Riding of Yorkshire. I am satisfied that what may then be seen would lead any unprejudiced observer to the conclusion that *no collection of the working classes,* in other occupations in this country, *can possibly exhibit a larger proportion of well-fed, well-clothed, healthy, and cheerful-looking people.*"

To this authoritative and decisive testimony I need add nothing, except one word of caution to those legislators, who, from a mis-

taken humanity and real ignorance, would interfere, by minute and stringent regulations, in the details of manufacturing industry. Let me entreat them to remember not only the magnitude of the interests dependant on our manufactures, not only the severe and increasing foreign competition, but also that, in whatever restricts industry, *the workman and his family are by far the greatest sufferers.* Even the present Factory Bill has diminished by many thousands the children employed in factories, because it has been found troublesome to the employers to observe the regulations as to certificates and education, and therefore they have either employed older hands or machinery to do the work formerly done by children. The restrictions contemplated by Sir James Graham's Bill would give the mill-owners yet stronger motives for dispensing with the employment of children. But if it have that effect, it must of course *reduce the means which the fathers of families have for feeding and clothing their children,* and must moreover *exclude the children from the possibility of obtaining even as much* EDUCATION *as they now receive.* It is therefore quite possible for humanity itself to overshoot its mark; and I may add that the late Sir Robert Peel, who carried the first Factory Bill, and whose benevolence was guided by knowledge of the subject and by prudence, positively objected to the system of double relays of children, which is proposed in Sir James Graham's Bill.*

Having endeavoured by these brief hints to meet the common prejudices against the Manufacturing Districts on the score of their social condition, I return to the moral and religious state of the population, on which head I presented much important evidence in my first Letter. I there showed, by Returns which I believe to be faithful, that the Manufacturing Districts were not only equal, but far superior, to the cities of London and Westminster, both as regards the Means of Religious Instruction generally and the Religious Education of the young,—that moreover, the great abundance of

* See Report of T. Jones Howell, Esq., the Factory Inspector, dated September 30, 1842. Mr. Howell objects in the strongest manner to the system of double relays of children. I am bound, however, to add, that Leonard Horner, Esq., perhaps the most experienced of all the Factory Inspectors, advocates the system. For this gentleman I have the highest respect, as the enlightened and benevolent friend of education; but I cannot concur in his proposal, which seems to me to be dictated by a too exclusive anxiety to secure the education of the children, and to guard against all possibility of evading the law, whilst the important consideration of their wages, and the difficulty there would be in finding employment after the age of thirteen for the *double number* of children trained to factory labour, have not, I conceive, received their due weight.

these means existing amongst us was not the creation of some former age, but of this very age of busy industry and rapidly increasing population,—that places of worship had increased considerably faster even than the population,—that they were the production, not of Government or the Legislature, but of the spontaneous zeal and Christian principle of the inhabitants,—that Sunday Schools, which are so peculiarly adapted to the moral and religious training of the young, had sprung up in surprising numbers, and nearly all within the present century,—that in a population of 2,208,000 we found no less than 66,000 persons, generally of the middle class, in the flower of their age, devoting themselves to the duties of teaching the children of the working classes on the Lord's day,—that more than four hundred thousand children, being 1 in every $5\frac{2}{3}$ of the entire population, were in attendance at the Sunday Schools,—and that 1 in every 10 of the whole population were receiving instruction in Day Schools.

These facts are amply sufficient to prevent the inhabitants of the *Metropolis* from looking down upon us with so much compassion or contempt as now generally moves them when they think of these "heathenish" Manufacturing Districts!

But then we are told that the seats of Manufactures cannot be compared with the *Rural* districts, where the peasantry are moral, religious, orderly, healthy, and happy. Far be it from me to treat the country as others have treated the town,—to cull out all the evidences of ignorance, immorality, and degradation which might be found among the rustics, and to rejoice in painting them in the blackest colours. But I am driven, in mere defence, to institute a comparison in some points; and if the result should not be favourable to them, they must thank their friends who have so grossly libelled the Manufacturing Districts.

No one, I believe, will venture to compare the agricultural labourers with the manufacturing in point of *intelligence* and *information*. No one will pretend that the *remuneration of labour*, and consequently the *comforts* of the labourer, are nearly so high in agriculture as in manufactures. On the score of *health*, the advantage is certainly on the side of the farm labourer. On the important point of *morality*, however, which has been the especial concern of Lord Ashley and Sir James Graham, I believe we must come to an opposite conclusion.

A volume has just been presented to both Houses of Parliament by command of Her Majesty, entitled "*Reports of Special Assistant Poor Law Commissioners on the Employment of Women and Children in Agriculture*," from which I might parallel nearly

every allegation brought in the Report of the "Children's Employment Commission," against Trade and Manufactures. For example, Mr. Austin informs us that "the morality of the women in "general of the agricultural labouring class cannot be considered "as high," which he ascribes to "their poverty, the habits they "are accustomed to from infancy, and their *want of proper edu-* "*cation.*"—(p. 24.) He represents the licentiousness and depravity of the cottagers as regards the sexes as exceedingly great, owing to the practice of whole families sleeping in one room.—(p. 24.) He speaks of the women as "in a state of ignorance affecting the "daily welfare and comforts of their families—of the commonest "things, needlework, cooking, and other matters of domestic "economy, which is *nearly universally prevalent.*"—(p. 25.) He says that the children are grievously neglected,—their mothers leaving them nearly the whole day, either under the care of a little girl, or "sometimes locked up in the cottage, without any body to "take charge of them at all." The Hon. and Rev. S. G. Osborne, rector of Bryanston-cum-Durweston in Dorsetshire, *(Lord Ashley's own county,)* gives such particulars of the "promiscuous crowding of the sexes together" in their bed-rooms as I cannot quote, but as makes him call them "disgusting scenes," producing "precocious licentiousness."—(p. 73.) He says, moreover, "that "attachment to their superiors, respect for their employers, loyalty "to their rulers, is fast passing away." Mr. Vaughan tells the same tale of immorality, from the same cause.—(p. 149.) He says too—

"Great ignorance, if it does not prevail, is at least to be met with where no special pains are taken to discover it. It is quite common to meet with boys engaged in farms who cannot read or write. *The unity of God, a future state*, the number of months in the year, are matters not universally known."—(p. 153.)

Mr. Vaughan speaks of the *education* of the *mechanic* as far superior to that of the *agriculturist.*—(p. 157.) The Rev. T. A. Maberley, vicar of Cuckfield, represents the farmers as objecting to the instruction of the young: he "remarks a particular defi- "ciency in the feelings of the women as to chastity: in many "instances, they seem hardly to comprehend or value it as a "virtue."—(p. 201.) Mr. Gee, of Brothertoft, near Boston, in Lincolnshire, says—"Field work is a very bad thing for girls: 49 "out of 50 are in the family way in consequence!!!"—(p. 252.) Mr. Storr, of Spalding, and many other witnesses, confirm this statement as to the effect of field work.—(p. 254, &c.) Mr. John Todd, of Castle Acre, in Norfolk, speaking of the "gang-system," says—"I believe that owing to the gang-system, 70 out of 100

"girls are very impudent girls—prostitutes."—(p. 276.) The same complaint of general looseness of the female character applies even to the labourers of Northumberland.—(p. 299.)

Now suppose I were to represent these passages, selected from this Report of Government Commissioners, as characteristic of the agricultural population generally, and were to intimate nothing of a qualifying nature. I should just be doing what Lord Ashley has done with regard to the manufacturing population. And would not my picture be as dark as his? Should I not make out hordes of "*untutored savages?*" But I do not so represent it. I believe, indeed, that these vices are very extensively prevalent; I believe there is a mental and spiritual darkness and a moral grossness much beyond what will be found among the manufacturing population; I believe that the observance of the Lord's day is incomparably worse in the rural districts than in the manufacturing, especially in the practice of cricketing and other games on that day,—a practice too generally connived at by the unevangelical and fox-hunting clergy.* But still I am far from saying that the instances I have quoted should be taken as specimens of the entire body of the rural population. Some improvement may be observed there. The number of schools is increased of late years. The clergy and gentry are more active,—though their zeal is in many cases directed more against Dissent and Methodism than in favour of religion. I only maintain—and it is enough for my purpose—that in point of morality *the agricultural population are decidedly below the manufacturing*. Take the following fact, shown in a Parliamentary paper published a few weeks since, as a proof. It appears that the proportion of illegitimate births registered in the three years 1839–40–41, in two agricultural and two manufacturing counties was nearly twice as great in the former as in the latter. The following are the numbers, together with the population :—

Counties.	Population in 1841.	Illegitimate Children registered in three years 1839-40-41.	Proportion of Illegitimate Children to 1000 Inhabitants.
West-Riding of Yorkshire	1,154,924	3,382	nearly 3
Lancashire	1,667,064	6,172	$3\frac{2}{3}$
Norfolk	412,621	2,422	nearly 6
Herefordshire	114,438	681	6

* I have particular information on these points from Ministers in the Wesleyan and other denominations, in the agricultural districts, which amply justify these statements, and which show that the same spirit that opposed the early labours of Whitefield and the Wesleys prevails still in those parts, especially among the clergy.

It is stated in the Report of the Constabulary Force Commissioners, that "the *majority* of the crimes attended with violence "are now committed in the *rural* districts, although the popula- "tion and property in towns have increased in a far more rapid "proportion." You are aware that at this moment, in a large part of the Agricultural Districts of the South, the thrashing machine cannot be used, owing to the destructive vengeance with which the labourers resisted its introduction. I need not call to mind the malignant incendiarism that has for months together, and at more than one period, kept the agricultural counties in a state of terror. The riots of "Swing" in Dorsetshire and throughout the South, and the insurrection in favour of the impostor Thom near Canterbury, ought to stop the mouths of Lord Ashley and the country gentlemen from inveighing against the Manufacturing Districts.

Comparing these seats of Manufactures, then, either with the great Metropolis of the land,—with the selectest portions of Westminster, in the very presence of the throne, the legislature, the aristocracy, and the hierarchy,—with the Arcadias of Dorsetshire and the South,—and I may add, even with the learned shades of Oxford,—I maintain, that we have no need to blush or hang our heads, whether you make the comparison in regard to Education, Morality, Religion, Industry, or Order.

In regard to enlargement of mind and heart, to Christian activity and philanthropy, I should wish that the agents of the great benevolent Societies which are centred in London and ramified through the Provinces would tell from what parts of the country they receive their largest supplies, in what parts they collect the most intelligent and warm-hearted audiences. Ask this question of the representatives of the Bible Society, the various Missionary Societies, the Tract Society, the Anti-Slavery Society, and the many other glorious Societies which have sprung up in this manufacturing and commercial era, and which have done incomparably more than all the decisions of Parliament to confer honour upon England and to bless the world.

Whilst our manufacturing industry is so marvellously animating the industry of distant lands — is cultivating the valley of the Mississippi and the plains of Russia, tending the flocks of Saxony and New South Wales, and exchanging riches with either Indies, —the men engaged in that industry are, with zeal and liberality inferior to none, upholding the hands of the Christian heroes who convey the Gospel to the darkest parts of the earth. Here Williams, the Apostle of the South Seas,—here Philip, the liberator of South Africa,—here Moffat, the regenerator of Bechuanas

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and Hottentots,—here Morrison, who gave the Scriptures to China,—here, the Wesleyan and Baptist Missionaries of the West Indies, and the Church Missionaries of New Zealand,—here the men who broke the chains of slavery in our Colonies,—found their most ardent and liberal friends. Not to depreciate London, it may be truly said that the Manufacturing Districts have been behind none in enlarged benevolence and philanthropy.

I might dwell upon the many institutions and associations for the diffusion of knowledge, and for the dispensing of every kind of good, which have arisen within the present or the last generation, and which flourish most in the Manufacturing towns and villages;—such as Mechanics' Institutes, Literary Societies, Circulating Libraries, Youths' Guardian Societies, Friendly Societies, Temperance Societies, Medical Charities, Clothing Societies, Benevolent and District Visiting Societies, &c., — forty-nine fiftieths of which are of quite recent origin. The moral, intellectual, and physical good done by these associations is beyond calculation; and their existence is one of the most decisive proofs possible of the growth and commanding influence of true Christian principle in the communities where they have been formed.

If this is boasting, who *compelled* us to boast? Who but the men who call us "*untutored savages*," and "*heathens?*"

But then I know, Sir, there is a taint upon the Manufacturing Districts which soils and mars every thing,—which makes their education to be worthless, their religion dangerous, and all their good to be evil spoken of,—and which, in the midst of evidences like those now adduced, still causes you to bring in Church Endowment Bills, and Sir James Graham Factory Education Bills. That taint is *Dissent*.

True it is, the forms of religion chiefly prevailing here are not those of the Established Church. Hence the special necessity of passing an Act to put down the Sunday Schools in Factory districts, to bring the education of all the children under the direction and control of the Clergy, and to make all rate-payers tributary to the Church Schools!

If, Sir, you should share in these views of Dissenters, I call upon you, by all that is manly in the spirit of Christianity and in the character of Englishmen, to tell us what you mean. Let us know distinctly in what light you regard us, that we may know what treatment we are to expect.

Do you deny that we are *Christians?* I believe there are many Members of Parliament who really need to be informed that the creed of nineteen-twentieths of the Dissenters is the same as their

own, as regards all material points of Christian doctrine, and every practical rule of obedience to God and love to their fellow-men. The points of difference are mainly as to church government. There is, I conscientiously believe, more of serious, vital religion among Dissenters than among Churchmen; and this very circumstance provokes the bitter hostility of the unevangelical Clergy. I must, however, add, that in so far as the doctrines of Puseyism (of which the seeds lie in the formularies of the Church, though not in its doctrinal Articles) are to be considered as those of the Church of England, there is the gravest and most strongly marked difference between the Dissenters and the Establishment; and it is the extraordinary progress which these doctrines have lately made in the Church that has more than any thing else alarmed the Dissenters and Methodists, and induced them with such peculiar earnestness to oppose any measure that would subject the education of the rising race to the control of the clergy.

I would ask those who doubt the reality or the vigour of the Christian principle among Dissenters, how they account for the remarkable efforts, and the vast pecuniary and personal sacrifices, on behalf of religion and religious instruction, shown in my former letter to have been made by them during the present century, and to be making at this moment? "Do men gather grapes of thorns, or figs of thistles?" Was it not the test expressly provided to distinguish between the false teachers and the true—"By their *fruits* ye shall know them?"

You imagine, perhaps, that the Methodist and Dissenting Chapels and Sunday Schools are places where hatred of the Establishment is taught. Nothing can possibly be more untrue. If Dissenters have erred at all, it has not been by over-much but by over-little dwelling upon the grounds on which they decline to conform to the Establishment. I can truly say that I have not myself heard from my own Minister sermons of this nature more frequently than once in four or five years, and then in a tone of Christian kindness and referring to no other authority than the precepts and example of Christ and the Apostles. I do not remember, in the whole course of my connexion with Sunday Schools, to have heard one single word addressed to the scholars warning them against the errors of the Established Church. The fact is, we feel our time too precious to be devoted to any thing but the great essential truths of Christianity, with the scriptural basis on which they rest and the practical duties they require. We seek to establish the children, and our Ministers seek to establish their hearers, in *Christian truth;* and they and we rely upon that—

perhaps too exclusively—for guarding them against error. Could you say the same of the Clergy? or are they not perpetually preaching and acting against the Dissenters, with a bitterness as inconsistent with Christian charity and with the spirit of the Apostle, as with manly confidence in the moral strength of their own system?

If Sir James Graham's Bill had been persisted in, there would have been more sermons preached against the Establishment in *one month*, than have been preached for the last *twenty years*.

But, admitting us to be Christians, are you resolved that we shall also be *Churchmen?* Admitting that we receive the same Gospel, acknowledge the same Lord, hold the same grand doctrines, and walk according to the same rules of practice, would you sanction an Episcopal crusade to compel us all to have *godfathers and godmothers?*

You are far too much the statesman to give in to so Quixotic an enterprise. But then what shall we think of the spirit and designs of the authors of the late Bill, which, by whomsoever it was drawn, seems to have had the concurrence of Sir James Graham and "the heads of the Church?" What shall we think of their *knowledge* of the religious sects of their own country? What of their *understanding*, to imagine that those sects would submit to a measure, the palpable design of which, even in its amended form, was to make all alike tributary to Church Schools, and to bring all the children under Clerical influence? What shall we think of their *policy*, thus to proclaim war against all Nonconformists, whether Conservative or Liberal? That Bill indicates either the most discreditable *ignorance* in its authors, or the dominion of that spirit, which, of all the evil spirits that possess men, is the blindest, deafest, most bitter, and most stupid —*Bigotry*.

If those in high places neither know the faith nor the practice of a great part of their fellow-subjects, it is time we had a Member-of-Parliament Education Bill, with penal clauses compelling Noble Lords and Honourable Gentlemen to go to school three hours a day. Sir Robert Inglis might in the first instance be put in the *Dame* school, and Lord Ashley in the *preparatory* department. Sir James Graham would with advantage attend the *Sunday* School.

Lord Ashley and Sir James Graham, in speaking of the defunct Bill, adopt a tone of dignified reproach, as though *they* had been the parties calumniated, and *they* the parties injured! Whether they are sincere or not, the tone is just as ludicrous as would be

that of a fisherman, who should depart with an empty basket, reproaching the unfeeling fishes who *refused to be caught*, and throwing upon them *all the responsibility !* Sir, we accept the responsibility, and shall swim quite as much at our ease in their absence.

If the Church should now meditate measures, direct or indirect, to monopolize Education and suppress Dissent, I bid them beware. An Establishment with six millions sterling of annual income cannot, in a free country, without great danger, act on intolerant principles, and provoke at the same time the hostility of the conscientious and the spite of the factious.

In conclusion, Sir, permit me to assure you, that neither I myself, nor, so far as I know, the various religious bodies who have combined for their common defence on this occasion, have acted from any other spirit than an attachment to Religious Truth and Religious Liberty. I do not indeed deny that we all love our own denominations, believing them to be the best. But I declare my abhorrence of sectarian acrimony. I honour and love many Churchmen, and know several Clergymen at whose feet I would gladly sit. My creed is that of the doctrinal Articles of the Church of England, though I differ from that Church on points on which (I think) she differs from herself, and also in regard to her *forms* of worship and church government, and her connexion with the civil power. If there is any one thing to which I attach an importance beyond all others, it is *Religious Education*. I am constantly giving my humble help to promote it, and I hope to do so all my life,—never resting satisfied with present methods, but ever seeking for improvement. I also prize very highly the spirit of Christian *union* and *affection*. But, for the sake of Religious Education, for the sake of Christian Union, and for the sake of that Truth which I will learn from the Scriptures only, I detest, and will with all my strength oppose, *Spiritual and Ecclesiastical Despotism*.

I have the honour to be,

Sir,

Your most obedient humble Servant,

EDWARD BAINES, Jun.

Leeds Mercury Office, June 24, 1843.

APPENDIX.

As it cannot but be interesting to the friends of Religious Liberty to preserve a memento of the Bill which has produced so unparalleled an excitement throughout the kingdom, and as that Bill was the occasion of the preceding Letters, and of the collection of the Returns of Educational and Religious Statistics, it is thought proper to append here the first of a series of Letters published by Mr. E. Baines on the subject, containing an analysis of Sir James Graham's Factory Education Bill; and also an extract from a Letter addressed to Sir James himself on the promulgation of the Amended Educational Clauses:—

LETTER

To the RIGHT HON. LORD WHARNCLIFFE,

CHAIRMAN OF THE COMMITTEE OF COUNCIL ON EDUCATION,

ON SIR JAMES GRAHAM'S BILL FOR ESTABLISHING EXCLUSIVE CHURCH SCHOOLS, BUILT AND SUPPORTED OUT OF THE POOR'S RATES, AND DISCOURAGING BRITISH SCHOOLS AND SUNDAY SCHOOLS.

My Lord,—The Bill of Sir James Graham, "For regulating the Em-"ployment of Children and Young Persons in Factories, and for *the better* "*Education of Children in Factory Districts*," has excited the alarm and indignation of all religious communities not belonging to the Established Church: and I am induced, by the office which your Lordship holds as virtually the Minister of Education in this country, by your acquaintance with the districts which this Bill will more particularly affect, and, above all, by the sentiments you have recently expressed in the House of Lords on the principle which ought to guide the Government in granting public money for Educational objects, to explain to your Lordship the grounds of that alarm and indignation.

Permit me, in the first place, however, to remind your Lordship of the important declarations made by you on the 12th of July last, in laying on the table of the House of Lords, by command of Her Majesty, the minutes of the Committee of the Privy Council on Education for the years 1841 and 1842. On that occasion, after giving several details as to the appropriation of the Parliamentary grant for Education in England and Scotland, you said—

"Similar calls had been made on the Committee by other diocesan boards, and from the National School, and from the *British and Foreign School Society*; and it was under consideration whether they should give *annual sums* to *each* of those bodies for Normal Schools. *The Government wished to act with* THE MOST PERFECT FAIRNESS in this matter, and they therefore considered that they could only give

them sums on certain conditions, and until the parties were in a state to fulfil those conditions no grant was made."

"Under these circumstances, he thought it would be seen that there were demands upon the Committee which, if acceded to, must exceed their ability to meet, but which the people of this country would be perfectly ready to admit, if they were satisfied that *the money was fairly and* IMPARTIALLY *distributed;* and that must depend upon the persons appointed for that purpose. *He*, for one, *should be ashamed to hold the situation he filled, if he did not think that* EVERY MAN *in this country, whether Churchman or* DISSENTER, *was* EQUALLY ENTITLED *to the support of the Government,* and to *share in the distribution of a grant for the purposes of education.* He found the Church making the first claim upon the property of the country; but he must say that, attached as he was to the Church, he thought that *the Church itself was greatly obliged to the Dissenters for the* EXAMPLE *they had set her.*"

"He thought that in the Committee of Council there was an instrument of continuing the progress which Education was now making in the country. He thought that grants ought to be extended to the normal schools by granting an *annual* sum of money *on a principle of* FAIRNESS BETWEEN ALL PARTIES; and if Parliament would grant a sum, there were the means in existence of distributing it."

These were just and noble sentiments, my Lord, expressed with characteristic frankness. They do honour to a person occupying your responsible situation. They form *a public pledge*, on the part of the Minister of the Crown to whom the interests of Education are specially committed, that Government will "act with *the most perfect fairness* in this matter." They record the deep feeling of your heart and the strong conviction of your judgment, both of which would make you "*ashamed*" (such is your Lordship's earnest expression) "to hold the situation you fill if you did not "think that EVERY MAN in this country, *whether Churchman* OR DIS-"SENTER, *was* EQUALLY *entitled to the support of the Government*, and to "*share in the distribution of a grant for the purposes of Education.*" I am convinced you are not a man to forfeit a pledge publicly and officially given to the country, or to do anything of which you would be "ashamed."

Your Lordship will then be astonished to find that a Bill has been brought forward in the House of Commons by your colleague, Sir James Graham, which, both in its spirit and in its details, is an outrageous violation of the principle to which you have given your pledge as the Minister of Education. It is all but certain that your Lordship never saw that Bill before it was introduced. Having for its primary object to "regulate the "*employment* of children and young persons in *Factories*," it fell under the department of the Home Secretary; and from the perusal of the Reports of the Factory Inspectors bearing date "January, 1843," in which Mr. Saunders refers to "the plan he had submitted to the Government," and explains its provisions, I have no doubt that that part of the Bill which is "for the better Education of Children in Factory Districts," is the production of that gentleman, whom his Report proves to be a very zealous and bigoted High Churchman. I might even conjecture that the Bill was a *joint* production, having its birth in this very town, and that it is one fruit of the many visits which Mr. Saunders pays at the *Leeds Vicarage.*

I am as certain as if I had seen it with my own eyes, that this Bill has been the subject of communication and correspondence between Mr. Saunders and the Rev. Dr. Hook, and that Dr. Hook pronounces the plan to be *admirable.*

Under these circumstances, and seeing that your Lordship is bound, both by official responsibility and a regard to your own character, to take cogniz-

ance of a Government Bill so materially interfering with Education, I beg to point out the following features in the Bill, which have excited the consternation, and I may add the disgust, of many thousands of your old constituents in Yorkshire:—

1st. The Bill, *for the first time*, enacts that Schools shall be *built* and *supported*, where any of the great manufactures are carried on, partly out of the *Poor's Rate*. *Two-thirds* of the sum required for building a school may be advanced out of *public money*, viz., *one-third* from the Parliamentary grant through the Committee of Council, and *one-third* out of the *Poor's Rate*. Whatever deficiency may exist in the means for the *annual support* of the school, is also to be paid out of the *Poor's Rate*.

2nd. The Rate-payers are not, directly or indirectly, to have any species of control or influence over the schools, nor any check upon the expenditure.

3rd. The Bill not only for the first time authorizes the building and maintenance of Schools out of the Poor's Rate, but it also for the first time places schools, thus paid for out of the public money, *under the control and management of the Clergy of the Established Church*, and with such provisions as would make them *exclusively* Church Schools.

4th. The Bill provides no assistance whatever for any other class of Schools.

5th. It actually *forbids* the *employment* of a child in any manufacture *who does not attend one of these Church Schools*,—except only that children may attend a National School, a British and Foreign School, or a School within the Factory where they work, but only after those Schools shall have been reported by an Inspector of Schools to be "efficiently conducted" (of which *he* is the sole judge); and it gives no pecuniary aid to such schools.

6th. It makes it *unlawful* for factory children to attend any *Wesleyan*, *Independent*, *Baptist*, or *other denominational* day-school.

7th. It *enforces* the attendance of the children at the *Church* schools, by *penalties* both on the *mill-owner* and *on the parents*, unless there should be a National or British School in the district, or a School within the factory.

8th. The Schools to be built and supported out of the Poor's Rates are to be under the management of seven Trustees; of whom the only permanent one is to be the *Clergyman* of the parish,—two others are to be *Churchwardens*, chosen (when there is a greater number of Churchwardens than two) *by the Clergyman*,—and the remaining four to be annually appointed by the *Justices* for the place or division.

9th. The *Clerical Trustee* is to be the permanent Chairman of the Trustees,—to have a *casting vote*,—to have the *sole and exclusive* superintendence of the *religious* instruction,—to direct the master as to the religious instruction to be given,—to have the *exclusive* selection of the religious books to be used,—to *instruct*, *catechise*, and *examine* the children in the principles of their *religion*,—and in all this to be perfectly IRRESPONSIBLE,—the Inspector of Schools being expressly *forbid* even to *inquire* into the religious instruction given, to *examine* the scholars upon it, or to *make any report* thereon, unless he receive authority for that purpose from the Archbishop or Bishop.

10th. The Master and his Assistants are to be approved by the *Bishop*.

11th. The Schools are to be *Sunday* Schools as well as Day Schools ; and the scholars are to attend the *Established Church* once every Sunday : But with the following *exceptions*, namely, that a child may be exempted from receiving *religious* instruction in the Day School, from attending the School on the Sunday, and from attending the Church, if " the parent shall *notify* to the Master that, *on the ground of religious objection*, he desires such scholar *not* to attend the worship of the Church of England," or to receive *religious* instruction on week days, or to attend the Church School on Sunday.

12th. The *Church Catechism* and such portions of the *Liturgy* as the *Clergyman* may select, may be taught for *one hour*, out of three, every morning and every afternoon, except to the children whose parents shall object.

13th. A mill-owner, having a school within his own premises, is *obliged* to have the *Church Catechism* and *Liturgy* taught *there* to any child being " a member of the Church of England."

Now, my Lord, it is evident that these provisions have been studiously and carefully planned, for the purpose of *impairing* and ultimately *destroying* all *other* Schools for the operative children in manufacturing districts, and *drawing the whole rising generation into these Church Schools*, there to be educated under the *exclusive and irresponsible control of the Clergy*.

Such is the view entertained of them by *all* the religious bodies not connected with the Establishment, as your Lordship may see by the proceedings of the meeting at Leeds on Thursday, and by the resolutions of various bodies of Dissenters in London.

To make this more clear to your Lordship, who are not likely so soon to perceive the whole bearing of these provisions on the Dissenting communities as they themselves are, permit me to offer a few additional remarks. I request your Lordship to observe—

That Dissenters are to be compelled to pay towards the support of Schools, where religious doctrines are taught of which they disapprove,—Schools closely bound to an Establishment from which the Dissenters conscientiously separate themselves,—Schools put under the absolute (I may almost say the *sole)* control of the *Clergy*,—in which no Dissenter can possibly be employed either as Master or Assistant,—and in which the children of Dissenters are to receive no religious instruction, unless they consent to receive that of the Clergyman, who would of course do his utmost to proselytize them.

That not only are Dissenters to be obliged to pay for these Church Schools, but those who belong to the operative classes will be *compelled*, in the vast majority of instances, *to send their children there*, however opposed to their inclination. It will be *unlawful* for them to *educate their own children in the schools of their own community ! ! !* That not only must they pay for exclusive Church schools, and send their children to them, but they are themselves debarred from receiving one farthing from the Poor's Rates towards their own schools. Nor is this all, but they must pay towards Schools which are manifestly designed and calculated to impoverish and undermine the Day Schools and Sunday Schools of their several religious communities.

That the seeming exceptions made in favour of the Dissenters are, at the very best, no more than abstaining from the most intolerable and wicked

violence to conscience ever practised in any country; and that in reality they scarcely amount to such abstinence. For consider the excessively painful, invidious, and difficult position in which an illiterate and dependant workman would be placed, in having to make a formal protest, "on the ground of religious objection," against his child receiving the instructions of the Clergyman of the parish, attending the school on Sunday, and going with the other scholars to church. And consider the painful position of a young child, as yet quite ignorant of the grounds of its parent's objections, placed in marked opposition to the Master, the Clergyman, the Trustees, and the greater part of its school-fellows. Such would be the pain and difficulty of the position, that with most parents and most children it would amount to *moral torture*: and the probable effect would be that in 19 cases out of 20 the children would be allowed to do just as their fellows did, and to be trained up in principles from which their parents conscientiously dissent. This is what the authors of the Bill expect. And this is the deep scheme for *getting the education of the whole people into the hands of the Clergy*.

That this Bill is calculated to impair, and ultimately to destroy, an immense number of Sunday Schools now existing in connexion with the Dissenting bodies,—schools to which your Lordship alluded with gratitude, as "an example" to the Church,—Schools very dear to the Teachers, who are hundreds of thousands in number, the flower of the intelligence and piety of the Dissenting churches, and great numbers of them warmly attached to the scholars, whom they have instructed, visited, watched over, and prayed for, year after year, without fee or reward.

That the Bill would also impoverish and ultimately supersede the valuable Day Schools established by the Wesleyans, Independents, and other bodies, in various parts of the kingdom,—thus destroying the property as well as blighting the hopes of those communities.

That the parish Clergyman, as Clerical trustee, having two Churchwardens of his own choice for coadjutors, and having a casting vote, would have so overwhelming a power among the Trustees as to be absolute in the School. At any meeting where less than the whole number of Trustees attended, he and his Churchwardens (with his casting vote) would constitute the majority. His own permanence in the office would alone give him the real management; his exclusive authority in the giving or directing of religious instruction, and in the choice of religious books, would place the most important department of education under his arbitrary control; whilst his exemption from all responsibility for the conduct of this department would be one of the severest trials to human virtue, and would certainly lead to abuse.

That such being the natural and necessary effects of the Bill, it would be felt by every religious community, except the Church, to be an intolerable insult and injury; it would wound their consciences, exasperate their feelings, and stir up a religious strife which must either lead to the extermination of Dissent or the downfall of the Establishment.

That the mighty corruption which has been growing up within the last few years in the Church, and which is rapidly bringing back the Clergy of the Establishment to the doctrines, the rites, and the spirit of Popery, would make the attempt to place Clergymen over the schools incomparably more hateful and revolting than it would have been before that great corruption took its rise.

That not only would the Dissenters be aggrieved by this Bill, but also all the *Evangelical Clergymen and Churchmen*, whose Day Schools and Sunday Schools would be compelled to give way to the new Schools. In Leeds, for example, there are Schools of both kinds, supported by Evangelical Churchmen, whose dread and abhorrence of the modern Semi-Popery is as deep as that of the Dissenters, but who must see that the new system would gradually bring all their schools under the control of our Puseyite Vicar. And indeed the Sunday Schools of the Evangelical Church would be far more likely to suffer than those of the Dissenters, because the parents of the Church children in the factory district schools would have no assignable reason for preventing the children from attending those schools on the Sunday, even though they might prefer the Sunday Schools of the Evangelical Church.

That the new Factory District Schools, *with the Poor's Rate at their back*, might employ so many masters and assistants, and purchase such an apparatus, as would make them really *superior* to the existing schools; in which case they would *draw off the children from existing schools both public and private*. And the more especially would they attract all the Factory children, because they would be purposely and peculiarly adapted to their convenience; and because it would be more agreeable both to parents and children that the latter should attend the same school on Sunday and on the week day.

Let me further remark to your Lordship, that in the Manufacturing Districts, for which this measure is specially intended, the Dissenting congregations are more numerous than those of the Church, and the Sunday Schools of the Dissenters contain a much greater number of children than the Church Sunday Schools. This being the case, the measure would be the more injurious, the more ungrateful, and the more exasperating.

And now, my Lord, I appeal to your candour and your judgment—Is this scheme for exclusive Church education to be supported out of the Poor's Rates, a scheme just, fair, impartial, prudent, or even safe? Is it one which your Lordship, pledged by your public declarations of eight short months since, can regard with approbation, or even with patience? Is it not in total and flagrant opposition to the policy to which you then pledged the Government? Is not the scheme *a gross insult* to YOURSELF, after the avowals you have made before the country? Can you, as a man of honour, do other than insist upon the withdrawment of the Education clauses from the Factory Bill? Would you not be "*ashamed* to hold the situation you fill," when a measure so outrageously contradicting the "*fairness*," "*impartiality*," and "*equality*" you have advocated was brought forward?

This Bill, my Lord, *is a Declaration of War against all the Dissenters in the kingdom.*

And what are the Religious Communities, called Dissenters, that they should be thus arrogantly insulted, thus shamefully branded, thus treated as slaves or as heathen, *unworthy even to be permitted* TO EDUCATE THEIR OWN CHILDREN *in their midst*? Are they factious, wanton, irreligious, unprincipled disturbers, whom it is proper that a Christian Government should put down or restrain? My Lord, you know better. You know that it is *sincere Christian principle* that has led them to build so many thousands of chapels and schools in the towns and villages of our land without receiving a sixpence from the State,—to teach more than *a million* of Sun-

day scholars by gratuitous zeal,—to support their own Ministers, and to establish colleges for training them,—to collect funds which go a great way towards maintaining their own poor,—to send out Missionaries to the darkest and most neglected portions of our own country, and to execute magnificent projects of Christian enterprise for the conversion of the heathen.

True, they do not "lift their mitred fronts in courts and parliaments." True, they have no earthly monarch as their head, and no Ministers of State to appoint to the sacred offices among them. True, Aristocracy looks down upon them; and Fashion—that basest of cowards and meanest of parasites—often leads the wealthy to desert them for genteeler associations. True, they command no millions of revenue from Tithes and Glebe and Church Rates. True, the Universities exclude them by tests from the endowed seats of learning. True, they look not to Acts of Parliament as their Charter, or to tyrannical and voluptuous monarchs as their founders. True, they cannot boast of "a Popish Liturgy, an Arminian Clergy, and Calvinistic Articles." True, they have not a mighty golden link of temporal interest, to hold together in false union parties wide as the poles asunder in religious opinion.

Of these they boast not. But, my Lord, be well assured, the Dissenters are men who read and love their Bibles,—who take their doctrines, not from Rome or Oxford, but from Jerusalem, "the mother of us all,"—who, the less they have of worldly pomp and circumstance, look the more directly heavenward,—who, if they have no royal head on earth, have one on high,—who in the sense of duty, in Christian love and zeal, find a principle strong enough to supply all their own necessities as religious bodies, and to do much towards the spread of light and truth in the world. It may be genteel to sneer at the Dissenters. It may be dignified to despise them. But I declare, my Lord, I do not think it would be safe to trample upon them.

There has undoubtedly been a great reaction of late years in favour of the Church. But, my Lord, this is a tide that turns. That Church feeling was aroused by a belief that the Church was endangered. If you want to rouse and rally the Dissenters, give them a similar motive, and at once they will become the active and ardent spirits of the day, whilst the Church will sicken under the consciousness of the injustice it is perpetrating. Suppose this measure were carried, believe me, it would, in the eyes of millions in this land, *stamp* INFAMY on the *Government* that proposes, on the *Parliament* that passes, and on the *Church* that accepts it. It would do more to sow unconquerable disgust and hatred towards our institutions, than any measure of modern times. All the strong feelings of nature would rise in the breasts of parents against the atrocious interference with the education of their children. All the sacred depth of religious principle and spiritual attachments would be stirred into tempest by the plot to suppress the existing Sabbath Schools, and to deliver over the religious instruction of the rising generation to Puseyite-Popery. Whatever is tender, whatever is mighty, in men's affections and passions would be excited to the utmost, when they saw the hand of priestcraft laid upon the ark of their religious liberties and thrust into their families. The Jesuitical cunning of the measure, not at once and manfully suppressing freedom of Education, but sapping it by slow yet certain process, like those poisons which imperceptibly waste away the frame, would give it additional malignity in their eyes.

And *you*, my Lord, where would you hide —— But it is incredible. You have never seen this Bill. It is impossible you should sanction it. You are a man of honour. You are a manly man. When you see how some of your colleagues have committed you, the "*nobilis ira*" of your shield will be printed on your brow.

I write with feeling, but not with passion. To my shame I say it, I was slow to discover the real character of this measure. All the first part of the Bill bears an aspect of humanity,* which quite disarms suspicion. Its business details turn the thoughts into other channels. The Education clauses themselves, evincing a desire to give that invaluable boon, at first win our sympathy. My dull apprehension—truth compels me to add, my too hasty glance—did not perceive the fibre of priestly monopoly that runs through clause after clause, till to my alarm I found that it was a net whose meshes were cast around our religious liberties. Nor do I even now accuse its authors of mere vulgar, dishonest trickery. Every man who knows any thing of human nature, knows that superstition, bigotry, aye, sanguinary intolerance itself, may be perfectly sincere. Yes, and there may even be benevolence mixed up with fanaticism, and craft strangely interwoven with religious feeling. No doubt the authors of the Bill think it right to get the education of the young into the hands of the Clergy. But, be their motives what they may—and I leave them to be judged by the All-Seeing—I declare my solemn conviction that a Bill more exclusive, more intolerant, more fatal to religious Liberty, more calculated to strangle what I consider Gospel truth, has never been presented to the English Parliament in modern days.

I will only add my conviction, that the Education clauses of this Bill cannot be mended. The more they are looked at, the worse they grow. To *compel* the education of children in any particular set of schools, is an alarming interference with liberty. Schools supported out of the Poor's Rates, if subject to Clerical control, would be intolerable to the Dissenters, —if not subject to Clerical control, would be unsatisfactory to the High Church. The course hitherto pursued by the Committee of Council on Education is, I conceive, right so far as it goes, though it ought to go further, and to help the denominational schools of Dissenters as well as the exclusive schools of the Church. The Government plan of National Education for Ireland is just in its principles and spirit, but its details would suit very few places in England. But this Bill of Sir James Graham's is in its spirit and provisions as inconsistent with both those plans, as Persecution and Coercion are inconsistent with Freedom.

I have the honour to be,
My Lord,
Your Lordship's most obedient, humble Servant,

EDWARD BAINES, Jun.

Leeds Mercury Office, March 25, 1843.

* Let me not be understood to *approve* of those details: on the contrary, I have the strongest doubts as to their wisdom: and Mr. Howell, one of the Factory Inspectors, maintains that it would be in the very highest degree impolitic and mischievous to limit the hours of labour to *six* hours a day for children under 13 years of age, as its inevitable effect would be to train up *double the number* of children to factory labour, who could possibly be employed in factories after the age of 13 years.

THE AMENDED EDUCATIONAL CLAUSES.

The following is an extract from a letter addressed to Sir James Graham by Mr. E. Baines, Jun., on the publication of the Amended Educational clauses, dated May 6th, 1843. It states the OBJECTIONS to the Bill in its altered form; but it is not meant that every detail mentioned in the following heads is regarded as objectionable:—

Your amended Bill is open to the following OBJECTIONS:—

1st. It provides for a new class of schools to be in a great measure built and supported out of Parliamentary grants and the Poor's Rate, but placed under the *superintendence and control* (with no effectual check) *of the Episcopal Clergy*, and in all respects *adapted to the religious instruction given by them;* although in the manufacturing districts a majority of the rate-payers are Dissenters, who disapprove of the forms and doctrines of the State Church, and who, as Dissenters, are treated with extreme disrespect by the Clergy.

2d. The *rate-payers*, who are now for the first time required to support Schools out of the Poor's Rate, are *to have no control over the amount* to be levied, but that amount is to be determined absolutely by the Committee of the Privy Council on Education, on a report from a School Inspector appointed by that Committee. It is not perhaps very likely that this extraordinary power would be abused, but the principle is clearly *unconstitutional*, and ought not to be admitted.

3d. The rate-payers who are Dissenters, though nominally allowed to be represented on the Board of Trustees, are doomed to be *in a perpetual minority* in that Board, and therefore they have no security for a fair influence in the *application* of the School funds, or in the *management* of the School's affairs.

4th. The constitution of the Board of Trustees absolutely ensures *an indisputable ascendancy to the Church, and really to the Clergyman.* The number of Trustees is to be seven. First, the Clergyman of the parish is to be Clerical Trustee, and to be Chairman with a casting vote: Second, the Clergyman is to appoint, by his sole fiat, one other Trustee, who may be a Churchwarden or not: Third, the subscribers to the building fund are to elect a Trustee; and as the Schools are to be so pre-eminently Church Schools, it is probable that all or nearly all the subscribers will be Churchmen; therefore of course the third Trustee will be a Churchman. Lastly, the rate-payers assessed at £10 and upwards are to elect the remaining four Trustees, on the plan on which Municipal Auditors and Assessors are elected, that is, no rate-payer being allowed to vote for more than *two* Trustees; which is intended to give the Dissenters an opportunity of returning two, but *effectually to prevent them returning more than two.* It is obvious, then, at a glance, that the Church would in nearly every case have *five* out of the seven Trustees; and all the denominations of Dissenters might, if they thought it worth while, divide the remaining *two* among them!

5th. The Clerical Trustee is still, as in the original Bill, to have *the entire superintendence and direction of the religious instruction,* which is to be given for an hour a day on three days of the week, "in a room apart from those scholars whose parents desire that they shall not be present at such religious instruction." The master is to instruct the children in the Church Catechism and such portions of the Liturgy as the Clerical Trustee may appoint. The religious books to be selected by the two Archbishops. The

School Inspector not to inquire into the religious instruction given, unless he receive authority from the Bishop. [The scholars whose "parents desire they may not be present when the Church Catechism and Liturgy are taught," may attend the licensed minister of the chapel in which the parents attend Divine Worship, to receive religious instruction, for three hours in some one day of the week, but "at some convenient place *other than the school-house.*"]

6th. The Master of the school is to be appointed by the Trustees, but *to be approved by the Bishop*, which ensures that he shall be a *Churchman.* The Assistants are to be appointed by the Trustees, which almost as certainly provides for their all being *Churchmen.* This is a new proscription of Dissenters, and, if the new Schools should supersede existing Schools, it may have the effect of throwing Dissenting teachers out of bread.

7th. As the Schools are to be open on Sunday to all children and young persons "who may wish to attend," and as, if there should not be room for them in the Church, the Clerical Trustee "will provide *Divine worship* in *such school* for the benefit of such children and young persons," the inquiry suggests itself—may not this include the appointment of a *Chaplain* to the School, to be *paid out of the Poor's Rate?* Thus we shall not only have Church Schools, but, as has been said, *School Churches.*

8th. Every arrangement provided in the Bill goes to ensure the Church character of the Schools: the very application for the School in the first instance requires the concurrence of the Clergyman or of the Bishop, so that the Church might *prevent* the establishment of a School if it thought fit: the Committee of Privy Council, which has such large powers, is composed of Churchmen: the Clergyman, with his nominee or *double*, will have the virtual direction of the School: it is almost certain that at least five out of the seven Trustees will be Churchmen: of course the Returning Officer, who is to be elected by them, will be a Churchman: the Master and his Assistants will all be Churchmen: the School Inspector, appointed by the Committee of the Privy Council, will be a Churchman: the Church Catechism and Liturgy are to be taught in the Schools, and Church service performed there. In fact, the Schools will be *Church all over*, and the children of Dissenters will be subject there, beyond all possibility of prevention, to Church influence, and made to feel that they are a *lower* and certainly *not a favoured caste.*

9th. Whilst these Church Schools are to be supported out of the Poor's Rates, *no assistance whatever is to be granted to the Schools of Dissenters.* This is an actual going back in liberality on the part of Government, which now assists the British and Foreign Schools. The practical effect will be, that if the Dissenters maintain Schools of their own, as they probably will, they will have to pay for *two* classes of Schools, from one of which they will derive no benefit, whilst Churchmen only pay for *one.*

10th. This plan will discourage voluntary effort on behalf of Schools, inasmuch as it allows National Schools to obtain the character of Factory Schools, where such may be wanted, and then, authority having been obtained to come upon the Poor's Rate for all deficiencies, *the voluntary contributions to the Schools will probably be withdrawn.* Of course British and Denominational Schools will not be able to obtain this relief.

11th. Though children will not be prevented by the amended Bill from attending Denominational Schools, and though their parents will not be

required to protest "on the ground of religious objection," against their children receiving the religious instruction of the Clergyman and attending the School on the Sunday, still it will be requisite for parents to *attend* in order to *express their wish* that their children may not be instructed by the Clergyman : so that Dissenters will have to make *an effort* and to perform a *disagreeable duty*, and the children will be put in a position that cannot be pleasant. To Churchmen all will be smooth and easy, like gliding down a stream—every thing is made to flow and tend towards the Church : whilst Dissenters will require to be ever on the alert and making exertion, like men who have to stem the current. Even the neglect and indifference so prevalent among the working class, are thus made to answer the purposes of the Church.

The Number of Petitions and of Signatures against the Educational Clauses of Sir James Graham's Factory Bill was as follows, according to the Report of the Select Committee of the House of Commons on Petitions of the 27th June, 1843, viz. :—

	Petitions.	Signatures.
Against the Original Bill	13,369	2,068,059
Against the Amended Bill.....	11,839	1,920,574

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